

Dictionary of Occult, Hermetic and Alchemical Sigils

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*Antiquissimi Sapientes, quos Graeco sermone
Philosophos appellamus, si quae naturae vel
artis reperissent arcana, ne in pravorum
notitiam devenirent, variis modis atque
figuris occultabant.*

When the wise men of old (whom we call in the
Greek tongue 'Philosophers') found any arcana,
any hidden things, either of a natural kind,
or resulting from the activities of man, they
were accustomed to hide these in various ways
and with the aid of figures. They did this
in order that these might not be understood by
the wrong kind of people.


*CROLLIUS, De Signaturis, seu vera et viva
Anatomia Majoris et Minoris Mundi, 1612.*


Introduction



THE TEXT OF THIS DICTIONARY has been designed as a reference, guide and source-book for those involved in general occult studies. Towards this end it presents, under 1,500 headings, the meanings of over 9,000 sigils which appear in European alchemical, astrological, geomantic and related hermetic sources, along with a unique graphic index by means of which the majority of such sigils may be identified.

Before setting out the scope, plan and practical considerations relating to this dictionary, it might be as well for me to explain why I have chosen the relatively rare word *sigil* to designate the graphic forms dealt with in the text, when the layman might well be tempted to use such words as *symbols*, *signs* or even *glyphs*.

The word *symbol* is not sufficiently specialised for my purpose, since it carries a literary as well as an iconographic connotation. In a sense, anything may be a symbol of anything else, provided that an analogy is drawn, or some explanation for the symbolising given. Thus, the mediaeval bestiary could take the apparently absurd symbol of the vulture as representative of the Virgin Mary, simply because it was currently believed that a vulture brought forth its young parthenogenetically. Without a literary explanation, tacit or otherwise, alongside such a symbol, then the meaning would be obscure, and in the example given if not heretical, then at least obscene. Only very rarely does a literary explanation stand between the *sigils* and their 'meanings', and even then only in the various 'graphic systems' (see for example the entry under *ORIGIN*), for which adequate bibliographic reference is given

within the entry. For example, the curious sigil  is one of the forms for VIRGO, and has been accorded a certain literary tradition which links it with the Virgin Mary: in the entry I have made reference to this possible graphic etymology, from the initials MV (Maria Virgo), even though in my opinion this etymology is entirely fanciful. The point here is that the 'vulture' symbol requires literary explanation, the sigil for Virgo does not, though such an explanation may throw light on its origin or purpose as a sigil.

The word *sign* has a very wide application, ranging from gestures and tokens made by the body, to a whole battery of devices designed for the purpose of communication. As a word, therefore, it has connotation far beyond the special sense of 'occult' or 'graphic' which I certainly wish to imply within this dictionary. Additionally, the word *sign* in this general sense may be easily confused with the word in its special astrological application: the *sign* of the zodiac is one of the twelve divisions of the ecliptic band, and not, as is sometimes erroneously supposed, the 'graphic symbol' used to denote one of these zodiacal divisions. Thus, the arc of thirty degrees (tropical) between Cancer and Virgo is the *sign* of the zodiac LEO: a picture of a lion may well be intended to be a *symbol* of this zodiacal Leo, but the graphic form  is actually the *sigil* for Leo.

The word *glyph* is sometimes used in occult contexts, but in its proper application it should be restricted to sculpture and architecture, for it is supposed to refer to symbols appearing in relief work. In the nineteenth century a number of words were derived from 'glyph' relating to the relief processes in the printing industry; perhaps this alone should provide grounds for rejecting the word from the present context. There is no doubt that certain glyphs have become sigils - this is true of many occult sigils derived from the Egyptian hieroglyphics. For example, the hieroglyph ANKE and its component RU, undoubtedly both glyphic in origin, are now frequently used as sigils in their common forms  and .

These general observations may indicate why I have felt compelled to adopt the word *sigil* in the face of apparent competition from other words.

In fact, its very derivation, from the late Latin *sigillum*, encourages its use within an occult context, for this word appears frequently in mediaeval magical contexts, and has even been used specifically for certain astrological symbols and devices which were supposed to be amuletic in power. Further, the word in the eighteenth century did carry the specialised meaning of 'a small image'. Since most of the graphic forms in this dictionary are to some extent amuletic - that is, charged with power - and many are 'small images' of cosmic processes, and in almost every case linked with the occult, then the word *sigil* connotes very well the field to which I have restricted myself here.




Having explained the key word of the title for this dictionary, I must now deal with its intended readership. I have designed the text in such a way that it will be valuable to both specialists and general workers in fields directly or peripherally related to occultism. In particular, it is intended for those whose research brings them into contact with occult or hermetic texts, ancient or modern - for historians of the occult, for astrologers, for those interested in the 'history of ideas', for art students and art historians.

The book needs no justification so far as historians of the occult are concerned: without doubt there is a great need for such a work as this. I cannot pretend that the specialist will meet with many sigils from his own field with which he is not already familiar, but one may be certain that he will find in the dictionary some indication of how the sigils familiar to him were seen and interpreted in related fields outside his own specialisation. This much is guaranteed simply because I have endeavoured to use the sigils recorded by specialists in a wide range of occult and hermetic areas. A specialist in alchemical fields cannot avoid having some passing acquaintance with astrological sigils, for example, but it is unlikely that the full wealth of astrological sigils will have been appreciated by such a specialist. Again, a specialist in astrology, or the history of astrology, may well be surprised to discover the extent to which the development of astrological sigils has been bound up with the prevailing religious and occult notions concerning the nature of symbolism. Such ideas as these are intimated in the bibliographic

sources given alongside the presentation of the sigils.

Practical astrologers are, by the very nature of their subject, required to have some knowledge of the history of their art, and to be aware of something of the 'graphic theory' underlying the sigils they use. This dictionary will be of great value to such individuals, for it will reveal something of the variety and wealth of astrological sigils and of related graphic theories of symbolism. At the same time, this text may offer a serious challenge to the superficial 'histories of astrology' and 'histories of the occult' which, under different authorship and title, but with much the same moribund content, appear each year with depressing regularity. These sigils, and the sources from which they are abstracted, indicate that the history of astrology and the occult is not at all what the superficial historians suppose. Those who would wish to combat this nonsense could do no better than commence with a study of certain of the source-book material given in support of the sigil forms presented here. I know from experience that it is difficult to be a practical astrologer, or interested in the history of the subject, without becoming fascinated by the inner meanings of the sigils, which speak a language at once arcane and cosmic, reminding one of the definition of a symbol given by HAASE 1975 as '*essentially purposive... it points to some Higher Order for whose characteristics it is a kind of abbreviation*'. The bibliographic sources give more often than not hints and guesses at the 'Higher Order', at the inner meaning, though in this field, perhaps more than any other, one must have the eyes to see, and the mind to understand.

Those individuals who find themselves interested in what is nowadays called 'the history of ideas', but which in earlier days was called merely 'history' (on the fair assumption that men were motivated precisely by ideas, and not merely by 'social' or 'economic' pressures), cannot fail to find this dictionary useful, for underlying many of the sigils one finds traces of an ancient wisdom, expressed in a graphic precision which is surprising. Additionally, the lines of thought expressed in the combinations of sigils and bibliographic reference will provide a fertile ground for further research into the history of ideas,


albeit ideas in graphic forms. A useful history of the influence of graphic expression has still to be written, and it would be encouraging to think that the indications set out in this dictionary might contribute to such a work. The study of occult sigils often has the effect of pulling together certain literary themes with the artistic expression associated with them. For example, the influence of John Dee's curious MONAD  on subsequent graphic theory is considerable, and a grasp of the Englishman's influence on Boehme's use of sigils, so ably studied by FREHER 1717, and introduced to modern scholarship by MUSES 1951, might indicate to the historian lines of thought by which the ideas and painterly expression of William Blake might be approached in a new and valid way. Several of the ideas relating to secret and heretical influences in the history of art set out in GETTINGS 1978 took their origin from a study of sigils - notably the discoveries relating to the Taurean-Piscean symbolism in that remarkable basilican church of San Miniato al Monte, in Florence, and the curious use of the dual sigils  and  in the Rosicrucian symbolism of St. Pierre, in Geneva. Such examples could easily be multiplied - especially in regard to mediaeval and Renaissance works of art.

Such an observation reminds us that art students, and especially those fine art students who find themselves interested in arcane matters - a most common thing in the modern climate - will find this collection of sigils a stimulating source for research and experiment. I need hardly say that students of graphics have for a long time been in need of such a book in order that they might grasp something of the rich graphic tradition which underlies the history of their subject, and even modern symbolism. Not only the sigils themselves, but also the supporting bibliography - especially those titles which deal with graphic theories - will provide stimulus for further research, and perhaps contribute further to the development of a graphic theory of forms.

The general historian requires a dictionary such as this for reasons which scarcely require discussion - the book is designed precisely to aid in the deciphering and amplification of obscure historical documents. The art historian is, perhaps unwittingly, desperately in need of a book

of this nature, for many of the apparently meaningless scrawls, symbols and decorative motives in mediaeval works of art, costume decorations and so on are in fact occult sigils, intended to encapsulate meaning, and now require precise identification. The structure of this dictionary provides at least a preliminary statement of the kind of systematic work which may be done in this and related fields. It is becoming increasingly obvious to some historians that the development of art is itself the history of the injection of powerful ideas from hidden and sometimes unidentifiable sources at important moments in history. For example, at the one extreme of our European culture, we see the dependence of art not only on the banking systems developed by the Medici, but also on the occult ideas which this family encouraged in secret, and which fed the development of Renaissance art to a freedom of human expression rooted in an occultism which only the Council of Trent was able to deflect. PANOFSKY 1967 has hinted at such roots of occultism in our culture, in much the same vein as WIND 1958; in a more occult setting, COLLIN 1954 has touched upon the similar occult influences in other contexts. At the other extreme, in modern times we find RINGBOM 1970 indicating the dependence of modern art on the works of such esoteric and occult lines of thought as Theosophy and Anthroposophy. My own study of related themes, in GETTINGS 1978, presents a bird's eye view of this relationship between certain occult themes and heretical praxes and the history of art. With such a historical situation revealing itself, we need no justification for attempting a preliminary survey of the occult sigils used by secret schools and individual occultists.

So far as I am aware, this is the first attempt to collect together under one heading, and with an index guide, so large a number of occult sigils. The two books which have to some extent served a similar function as the present one are altogether limited in scope, and do not even pretend to the advantages of this dictionary. The work of SOMMERHOFF 1701, which so obviously influenced profoundly the more easily available GESSMANN 1906, is restricted to alchemical sigils, and in this realm is indispensable, not merely in the very number of sigils which are presented, but also in the breadth of definition offered.

Excellent as it is, the book is largely unavailable, and is in any case intended for specialist alchemists and for a medical profession which is defunct. The work of SHEPHERD 1971 touches upon the occult field only in the most perfunctory manner, the intention being to provide a worthwhile reference within a modern context of signs and symbols; the occulta which he does record from cabbalistic and hermetic sources are sparse, and give no useful source. For example, SHEPHERD 1971 gives the sigil  for the zodiacal sign Capricorn, which is all well and good so far as it goes: my own entry under CAPRICORN lists no fewer than eighty different sigils, alongside bibliographic sources.

Perhaps it would be appropriate to give some indication of how this dictionary was compiled, and an idea of its underlying structure. The work was constructed by the relatively simple, if somewhat tedious and laborious, process of examining and collating a large number of previous compilations which relate occult sigils to particular meanings. The work was rounded off by a thorough survey of the most important texts in which occult theories of symbolism and graphic forms were discussed. The resultant collection of sigils, and their simplified meanings, were then collated, assorted, creamed for utility, and then arranged in alphabetical order, according to meaning, and set out in the form presented in this dictionary. With a vast consumption of index cards, a special graphic index was evolved to facilitate the identification of individual sigils. This important contribution to the dictionary is explained on page 323,






The structure of the main body of the dictionary is that of an alphabetical listing, in which the greater number of some 9,000 sigils have been classified under about 1,500 headings. Each entry is accorded a heading, a hanging indent in capitals, followed by an abbreviated class list, and a reference which contains at least one bibliographic source from just over 300 titles, indicating the provenance of the sigil recorded in the entry. In many cases, the entry includes also a brief note intended as a guide towards a deeper insight into the meaning of the sigil.


Within the dictionary I have included a selection of the more important secret alphabets. All of these are probably too well known to any

longer merit the title 'secret', yet their presence in all standard occult works, and their virtually unrecognized survival in certain paintings of an esoteric intent, requires that they at least be touched upon as pertinent to the theme. My aim has been to record the best known of the scripts, and, by virtue of the explicit bibliography of sources, to point the reader to other alphabets, should his interest lead him on to further study. Although I include only about 50 actual alphabets within the body of this work, I accumulated in my researches over 300 which I originally considered worthy of inclusion, and yet, when it came to the business of setting these down, it seemed merely an offence to the patience of the reader, and carried too far into a relatively obscure specialisation. The short account of the two basic classes of European scripts - the HEBRAIC SCRIPT and SECRET SCRIPTS - will at least serve as a sort of introduction to this fascinating field, and obviates any elaboration here.

Not only was it not advisable for me to deal with all known secret alphabets, but also it proved impossible to deal thoroughly with each individual script. Generally I have chosen one sample alphabet, even though in almost every case several variants are known to exist. For example, the entry on RUNES is as long and thorough as space permits, yet I did not even touch upon the derivative secret scripts, or the cryptographic use of runes - hence, I make no mention of the tent runes or the branch runes, which a thorough treatment would have to include. Equally, I have not included the numerous 'code' or Temuric alphabets, such as the atbash, in which the first letter of the alphabet is substituted for the last letter, the second for the penultimate, and so on, or the common Albam or Avgad, based on letter substitutions. Such systems, whilst quite certainly used in secret writings, and on magical amulets, are only distantly related to occult symbolism. On similar grounds I have not included any of the cryptic writings connected with Gematria, a system of word exchange based on numerical values, nor the traditional Notarikon, based on the abbreviation of words to the initials of those words (and sometimes to the final letters of those words) giving rise to puzzling secret scripts.

The main body of this dictionary, comprising the alphabetical entries, is designed to compress a large amount of useful information into a small space, and towards this end each entry follows a schema designed to classify and explain the individual sigils.

The hanging catchword in capitals is a heading, which generally indicates the object symbolised by the sigil, rather than the name of the sigil itself. Wherever possible this heading is the traditional name attached to the object symbolised within the hermetic source from which it was derived. In some cases, however, it has obviously been necessary for me to select or invent a name for identification, even though no indication of the precise name appeared in the source. In such cases I have simply used my own discretion. For example, the choice of the word WRATH for the sigil given by Boehme  might be reasonably questioned by those unfamiliar with Boehme's cosmology, yet this word catches more precisely the theosophist's high anthropomorphic vision, than would a word such as DARK or NEGATIVE, which might well be used to contrast with his sigil for that Outpouring which he calls LIGHT, and to which he gives the mirror-image sigil . I have wherever possible used one word for the heading, but this should not blind one to the fact that all occult sigils are multilayer in meaning; for once BLAVATSKY 1877 was not being obscure when she claimed that many occult sigils are intended to be read on seven levels! It is probably this undoubted septenary nature of sigillic meaning which to some extent explains why I feel somewhat frustrated in the definitions I have given many of these sigils, for virtually every sigil could be the subject of at least a paragraph of explanation, and in some cases, indeed, as with such sigils as the ankh  the sphragis  or the monad  a whole book might well be usefully written. The format of the book has determined that the meaning of each sigil be dealt with mainly by providing a reference - by setting the sigil in an available context - with the result that many of the multilayer connotations and dynamic speculations implicit within the sigillic form have been ignored. In some cases I have even had to ignore some of the more important bibliographic sources for such ideas, in order to avoid perplexing the

reader with too much complexity of supportive explanation. For example, it would have been possible to present a deeply esoteric explanation for the analysis in STEINER 1906 for the sigil for CANCER  relating it to the activity of the soul, and revealing the quality of the sigil as expressive of a corresponding quality within the soul, involved with the power of the soul to construct the physical body. No justice may be done in brief to STEINER 1906, and indeed a thorough treatment of the idea behind his explanation would take us into a literature as ancient as Porphyry, as modern as Goethe. In such cases I have restrained myself, and have substituted in the place of prolix explanation and bibliographic reference a set of more 'accessible' explanations, in the hope that the mere bibliographic reference will induce the reader to further research. This does not mean, of course, that the deeply esoteric has been entirely expunged but it does mean that the esoteric is merely hinted at, in order to avoid obfuscation. The attendant limitations of explanation are to be experienced especially in connexion with the sigils from the hermetic Rosicrucian stream, and in the explanation of sigils derived from such authors as Boehme and Blavatsky, in which cases my entries are in almost every case virtually apologetic thumb-nail sketches of profoundly significant occult vision.

Arising from this endemic complexity of the occult tradition has been my doubt, in some cases, as to how the sigils should be named. This is a problem which is especially prevalent in the alchemical sections, for it is in this field that the nomenclature is especially rich. For example, the encyclopaedic work of SOMMERHOFF 1701 lists no fewer than 40 different names for SAL AMMONIAC, and even more for SULPHUR, and yet I was reduced to presenting such material under one heading. The impossibility of doing this sensibly in every case has resulted in a degree of duplication of sigils, and the provision of entries which might be taken - by those involved in exoteric studies, at least - as the same substance or conception. Needless to say, I have attempted to avoid the complex cross-referencing to which this 'endemic complexity' leads, and wherever possible I have used the most well-known traditional name.






Immediately after each heading, the entry is prefaced by an

abbreviation for the class list, the group of hermetic studies in which the sigil is most commonly found. These abbreviations are:


Alc.	Alchemical
Ast.	Astrological
Geo.	Geomantic
Mag.	Magical
Occ.	Occult
Pal.	Palmistic
Rel.	Religious


Naturally, it will be found that there is considerable overlapping of boundaries, especially among the sigils used in the astrological and alchemical contexts. I have tried to avoid confusion, and yet have attempted at the same time to be fairly comprehensive, by using a system of cross-reference. For example, the astrological JUPITER is referred to the alchemical TIN, and the two entries constructed separately, even though it is understood that the two groups of sigils are frequently interchangeable.

The *Alchemical* group includes by far the greatest number of sigils, mainly because for almost two thousand years there has been a tradition of listing sigils and their names, and many such lists have survived. In order to avoid prolixity, and the mere recording of sigils for the sake of recording, I have restricted myself largely to compiling these entries from some twenty or so books and manuscripts which I myself regard as the best keys to the sigils. Additionally, I have exercised my own discretion as to which sigils to include, rejecting all the dubious ones, and those without clear or agreed meanings. This explains why I have in some cases suppressed certain of the meanings from the sigils given in such sources as THESAURUS 14C, for example, since a few of these are illegible or dubious as copies; it explains also why I have not recorded some of the sigils in the invaluable GESSMANN 1906, since certain of the meanings recorded - and indeed, certain of the sigils - are questionable. I have in almost every case restricted myself to reproducing the sigils which have entered in the Western tradition, which has of course meant that many useful lists have been rejected. This explains why the lists of Greek sigils preserved so thoroughly by ZURETTI 1932 have not been

incorporated to any extent into my text, whilst the other, less generous lists, from such sources as BERTHELOT 1885 have been included. Equally, the vast numbers of Arabic, Egyptian and Syrian sigils which may be found in manuscripts and in specialist articles, have not been included, save those which are (perhaps) interesting from the point of view of graphic etymology, and the forms relating to astrology, given by such authors as LUEDY 1928, within a larger study of symbolism. In view of this it might surprise the reader to find so many sigils which have been preserved from the Hebraic tradition, yet here I would argue that many of these sigillic forms have found their way - albeit unrecognized - into the mainstream symbolism of mediaeval and Renaissance art. Many of the 'decorations' and apparently meaningless 'doodles' on the hems of the Saints' clothing in such works of art are in fact derived from the orient and from the Hebraic, in an 'arabism' which would have shocked many mediaeval artists, had they recognised their sources! Many of these sigils are obviously derived from secret alphabets (which is one reason why I have included such textual scripts within the present work), other are more perplexing, being both difficult to track down and interpret, even when found alongside forms more easily identifiable - as for example along the Madonna's hem in Raphael's *Ansides Madonna* in the National Gallery, London, only one of which is immediately recognisable as being from the astrological or alchemical tradition:     the standard sigil for PISCES  which is of course extremely significant within the context of the secret structure and symbolism of this painting. On the other hand, fascinating sigils for which I was able to determine a meaning from a separate text which was not itself a Western form, led to difficulties.

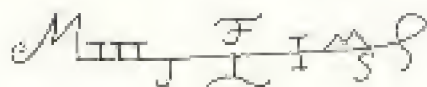
The *Astrological* entries have received a more thorough 'graphic etymological' treatment than the others. This has been possible simply because extant documentation permits a clearer picture of the development of these sigils to be constructed. Surprisingly, these astrological sigils reveal graphic etymologies which confound the more popular theories concerning their forms. I have avoided recording the more irresponsible

and imaginative 'graphic etymologies' which have been accorded many of the astrological sigils, yet at the same time I have attempted to give some indication of the common idea underlying a particular form by recording the popular etymology, even in those cases where I know this not to be accurate. Thus, I have avoided mentioning the imaginative interpretations of SUCHER 1971, and yet have recorded the antiquated suggestions of AGRIPPA 1510, and even the modern 'rationales' by such astrologers as HONE 1951. Inevitably, in view of the close tie which used to exist between astrology and astronomy, one or two of the sigils recorded for astrology are still in use in astronomical circles. I have tried, however, to avoid recording the large number of abbreviations, symbols and short-forms which are used in modern astronomy, except of course when these are found also in hermetic sources. Needless to say, I have refrained from including the astrological sigils accorded highly specialist meanings in the various sequences of the secret alphabets which include astrological forms; even so, in one or two cases I have found it necessary to refer to certain of these, for the sake of clarity, as for example in the entry for ASCENDANT. In a few cases, especially where the astrological bordered on the purely occult areas, a number of sigils are known to me which I have not been able to include in the present work simply because they are not drawn or reproduced alongside literary explanations. One of the most interesting of such sigils is that found on the sword blade in the hand of Michael in Piero della Francesca's famous painting in the National Gallery, London:  So far as I know, this sigil has no attestation, yet it is extremely important as a symbol in that it is found frequently in Michaelic imagery. Now, whilst this sigil is not (so far as I am aware) discussed in any of the books on symbolism, it is quite clearly linked with the concept of Michael as the leader of the seven so-called Archangels (in fact, in Trithemian lore, the *Secundadeis*) which came into Western occultism from the Arabs, by way of Peter of Abano. It is, furthermore, a sigil actually described in extant literature, for the *SOHAR SHEMOTH* refers to 'Six luminosities (which) form a circle, surrounding a seventh Luminosity in the centre', a description which is precisely reflected in the Michaelic sigil. This

sigil is linked with many occult ideas - with the concept of the QUINTESSENCE (in that the outer circle is the basis for the hexagrammic sigil of the ELEMENTS: ) and it would be no difficult matter to link the sigil, via TRITHEMIUS 1522, with the 'Seven Ages' or periodicities, and indeed with many other septenaries. Such sigils I could not properly include within this Dictionary, in spite of their intrinsic interest to me, and their undoubted importance within the esoteric tradition.

The Geomantic section refers exclusively to the correct use of the word, and not to anything suggested by the modern popular misuse. Geomancy properly relates to the art of contacting spirits by means of earths, stones and minerals, usually in order to predict the future. The so-called 'geomancy' associated with ley-line studies, which are so popular, and so misunderstood, today, is merely an example of the wrongful annexing of an ancient word which had already a specific connotation and denotation. The misuse, which is daily on the increase, very probably arose because those who developed the various ley-line theories were unfamiliar with the deeper occult tradition, and certainly unfamiliar with spiritoid prediction. The misuse was thoroughly compounded by a common failing among nineteenth-century sinologists in translating the Chinese term *feng shui*, a system distantly related to the modern telluric studies of ley-lines, quite wrongly as 'geomancy'. The traditional geomancy of Western occultism is a predictive art, involved with contacting spirit agencies, and it is in this sense that the entries are included in this text.

The Magical entries are limited almost exclusively to the more common of the numerous sigils apportioned to the vast hordes of demons. This list is short within the present text because I have felt it necessary to limit demonic activity, for fear it would possess entirely the book. My aim has been to record only the most interesting sigils, and then only those for the more infamous demons. I have limited the choice strictly to those which are simple in form. A glance through the Hundreds of demon sigils in any common grimoire or specialist text - for example, SCHEIBLE 1848 - will indicate something of the temptations of complexity and ineptitude which I have managed to resist:






are two examples of sigils for MEPHISTOPHIEL which I did not record from the many supplied by SCHEIBLE 1848. Within this magical section I have avoided also recording protective sigils, such as talismans used to ward off the evil eye, and those designed to attract beneficent forces or spirits. The majority of these sigils are the equivalent of emotional doodles, with none of the cosmic significance of true occult sigils. They are best left in oblivion, and in any case usually legitimately exclude themselves from the present context simply because they do not express a clear meaning. An exception to this veto is the inclusion of many early Christian sigils (especially those presented so ably by TESTA 1962) which were originally either occult or esoteric, and were later quietly appropriated for magical and talismanic use.

The *Occult* entries include those sigils which do not fall easily into any of the other categories, and which still express occult ideas, if only by virtue of being involved with a graphic system of occult thought or symbolism. Such consideration underlies the reason why the entry under CROSS is marked *Occ.* rather than *Rel.*, for it is precisely the occult context which is of interest to us, rather than the traditional religious view. It may be found that within this general Occult series I have had to exercise more fully than in other sections my prerogative to provide verbal equivalents for sigils which were not given names by their originators or recorders. I have tried to mitigate the effects of this by providing useful cross-reference.

The *Palmistry* section is admittedly the shortest, and the sigils within it might well have been swallowed up by the Occult heading, save for the fact that Palmistry is not strictly speaking an occult study, even though the symbols and sigils used in the chiromnomical and chiromantic traditions are derived from occult sources.



The *Religious* entries are restricted exclusively to those sigils which are linked with the occult stream in general, or with the hermetic stream of esoteric Christianity in particular. In making choice of sigils from

the vast number available, I have had to exercise my own judgement, without giving specific reasons for particular inclusions. For example, when I record the ancient sigil given by BOCK 1931 as symbolic of CHRIST, from a glyph recorded in the tomb of Domitilla , I chose the sigil because of its connexion with the Piscean imagery attached to Christ (see GETTINGS 1978), and because it combines solar imagery, as well as the cross, integrated within the more obvious image of an anchor. The neighbouring glyphs in this same source   could hardly be taken as symbolic of Christ in that there is no supporting evidence - they are no doubt esoteric glyphs, and whilst one may make an informed guess at their meaning, one does not actually *know* what they mean. It would not have been possible to discuss in detail all such choices and rejections in the construction of this book. One may take it that if a common symbol which has found its way into a sigil form is not included in the text, then there may be serious doubts as to the meaning ascribed to it. This certainly explains why I have rejected so many of the sigils in such a work as VERARDI 1972, for many of these, in spite of being accorded an esoteric meaning in connexion with the frulli art of Alberobello, really belong to the exoteric tradition, and in most cases permit quite other interpretations to those given by VERARDI 1972.

Following the class abbreviation is the actual entry which, without exception, gives a bibliographic reference to the list of literary sources set out on page 293ff. This reference consists of a word and date. The word is either the name of the author or a keyword taken from the title of the work, chosen in order to provide a distinctive reference; the date is the date of publication (not always the first edition), or the century of compilation. This date is not in itself intended to indicate the antiquity of the sigil given in the reference, but merely designates an accessible source as a starting point for further research. This explains why certain of the astrological forms, though Graeco-Byzantine, are recorded by the modern references such as BERTHELOT 1885 or NEUGEBAUER 1959.

This bibliographic reference is provided also as a source-list for those who wish to pursue more deeply the levels of meaning ascribed to

particular sigils, or revealed in various graphic etymologies. This of course means that the bibliography has been limited to those texts which record specifically the sigils, as well as give an explanation or account of their denotation or meaning. This explains why, for example, I have chosen to quote BLAVATSKY 1888 in connexion with the CROSS symbolism without mention of the important RAGON 1853 (the source upon which BLAVATSKY 1888 leaned), simply because no sigils are given by RAGON 1853. For similar reasons neither BURCKHARDT 1958 nor GUENON 1975, both of whom deal excellently with the symbolism of the cross, are mentioned in the entry.


Since I have determined to include material from texts which give both a sigil and an explanation for the sigil, I have in some cases omitted some sigils simply because no graphic form was recorded in the sources where the sigils themselves were described, and their meanings given. For example, if merely the literary traditions had been my concern, then it would have been possible to give the sigil  under the entry for ETHERIC, for there exist descriptions of such a sigil (as a 'five-pointed star') in, for example, BLAVATSKY 1888, associated with the glyph which I have seen many times on ancient remains in Egypt. In its glyph form the sigil is sometimes shown with the sigil for the Sun  and it would of course have been useful to record this solar-centred figure, for within the traditional occult cosmogenesis the etheric forces are linked directly with the sun itself (see for example WACHSMUTH 1923). Occultists are aware that this sigil symbolises the etheric body - is indeed a vestigial drawing of the human etheric body itself - and in this connexion had a profound influence on early Christian art. For example, the so-called orantes in catacomb paintings are not in fact intended to show figures in prayer, as most art historians assume, but as BOCK 1931 says, are '*representatives of the departed*', being schematic drawings of the liberated etheric body. However, whilst several good occult sources do give descriptions (and indeed diagrams) of this symbolic form, I have not been able to find a graphic representation alongside a name or a meaning. For this reason I have had to omit the sigil from the text.

With all these bibliographic references there is the danger that in

simply abstracting a sigil from its context much of the complexity, and certainly its multi-layer structure, will be lost. An example of this may be found in the simple entry under SWASTIKA, the sigil said to be the oldest of all graphic symbols. The entry deals only briefly with the meaning of the sigil, yet as BLAVATSKY 1877 says, '*It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of the Kosmos*' - a daunting enough thought for any compiler of sigils. Thus, my bibliographic reference after SWASTIKA is intended to point to some of the occult depth within BLAVATSKY 1877, and in turn to the various bibliographic references which this author herself adduces.

The inclusion of references under the conditions set out above has of course led to the use of certain titles which might - and with good reason - be sneered at by the academic purist. For example, the highly personalised symbolism of KOCH 1930, who in fact reveals little knowledge of occult symbolism, has been included because his sigils and meanings, whatever their merit, have already entered into the bloodstream of occult symbolism. The same might be said concerning the work of CIRLOT 1962, who demonstrates little real familiarity with graphic symbolism, yet through his writings has influenced a whole generation towards a particular method of interpretation. Naturally, such imaginative constructions, whatever their intrinsic value, must be recorded in such a work as this: no good lexicographer could afford to reject a word from his dictionary simply because it is sometimes spelled wrongly, or given a silly definition! It follows from this procedure that the scholarship underlying my own researches has had to encompass all levels of academicism, ranging from the brilliance of NEUGEBAUER 1943, who has put the study of the ancient sigils on an entirely new footing, to the embarrassment of ALBERTUS 1974, who cannot spell even the English names attached to the sigils he lists, let alone the Latin.

The sigils themselves are listed chronologically by date of bibliographic reference, and then alphabetically within the same chronological period. In a few cases, as for example in the entry PLANETARY SYMBOLS, I have treated the entry alphabetically throughout, in order to avoid

confusion. It is evident that the date attached to the reference does not always indicate the earliest known use of a particular sigil, even though in many cases it does give some indication of the period during which the sigil was being used with a particular meaning. It is worth pointing out here that the dating of sigils - particularly occult sigils - is generally a most difficult exercise. Even in those cases where it is possible to track down the provenance in a general way, a precise date is generally elusive. For example, it is possible to indicate the provenance of the modern sigil for the Sun  as being Italy (perhaps Florence) round about 1480; yet one cannot determine from available sources whence this sigil was derived for occult use. My article under SOLAR 1978 sets out some of the problems regarding this particular sigil, and this may be taken as representative of the general problem of dating sigils. The problems which arise in regard to the dating of alchemical sigils is even more pronounced than with the astrological ones, for these have been copied and re-copied with more or less care from late mediaeval sources, many of which are now lost. Generally I have followed in the footsteps of GESSMANN 1906, and have merely indicated that they are 'mediaeval', even when informed guesswork would suggest that they are much older.


It may surprise the layman that even the relatively modern sigils for the signs of the zodiac and the planets are difficult to date. Whilst one may survey the development of their forms from Graeco-Byzantine sources, in most cases the modern forms did not appear until relatively late. My own view is that they were promulgated by esoteric schools - perhaps indeed by the School of Chartres and its subsidiaries - but there is, so far as I know, no certain historical records which show by whom or when such work was done. Certainly, the introduction of printing to the West had a profoundly settling effect on the forms of the sigils, if only by virtue of the fact that typefaces generally included the range of specially cut founts of astrological sigils.

This might have been a convenient point to present a commentary on the history of the theory underlying occult symbolism, which has a considerable bearing on the development of the sigils: however, the sigils themselves have left little space here for such a study, and





I must content myself with augmenting the bibliography with certain relevant works which themselves deal with the history, even though within specific and somewhat specialised scholastic areas. The development of alchemical sigillic forms has been treated with reasonable thoroughness - for example in the excellent works of CROSLAND 1962, CARBONELLI 1925 and ZURETTI 1932. On the other hand, virtually everything written around the theory of astrological symbolism does not stand the test of even the most elementary scholastic investigation - though such authors as Brouault 1664, Kriegsmann 1665, HUET 1679 (whose ideas appear to have influenced most modern writers on the subject) are worth study. The theory of occultist symbolism fares only a little better, simply because those who *did* know (as opposed to those who pretended to know) wrote little, and usually about only a few of the sigils. Thus, the excellent work of BLAVATSKY 1888, whilst worth close study, yields few sigils, yet the relatively imaginative work of WIRTH 1927, in which he attempts to reconcile the tradition of the Hebraic and neo-Platonic Cabbalistic tradition with the alchemical tradition, with a view to throwing light on the 22 major arcana of the Tarot pack, produces many sigils, most of which are of little real value within the esoteric setting of the sigillic tradition. In the comparison evinced here, the numerates are perhaps less important than the qualities of the work involved: BLAVATSKY 1888 *did* know what she was writing about, whereas WIRTH 1927 did not, yet (such is the development of such things in popular occultism) it is the sigillic forms of Wirth which are now more widely spread in our culture, and even used by those who should know better.


An entry which gives more information than a mere bibliographic reference is generally intended either to throw more light on a particular sigil, or to suggest ideas for further research: in no way is such an entry designed to give a full account of the derivation or meaning of a sigil. One of the main problems in the approach to occult sigils is that the majority of them mean very many things, and in some cases the precise meaning may be gathered only from a given context. For example, in the single manuscript I list as ALCHEMY 1650, the sigil \ominus is accorded three different meanings - REVERBERATIO, EARTH and SALT - and it is only from a

particular context that one may decide which of these three meanings is intended by the sigil.

This problem is further complicated by the undisguised intention of many alchemical texts to speak in riddles, presumably to the initiated few. A good example may be found in the alchemical term AIR, for which the most common sigil is a variant on . The uninitiated might quite reasonably assume that the name and the sigil refer to the mixture of gases in which we are immersed, but a survey of the *SHORT LEXICON* of WAITE 1894 will rapidly disenchant him, for this records that '*Eugenius Philalethes says that the air is not an element, but a certain miraculous hermaphrodite, the cement of two worlds, and a medley of extremes. It is the sea of things invisible, and retains the species of all things whatsoever. It is also the envelope of the life of our sensitive spirit. The First Matter of the philosophers is compared to air because of its restlessness.*'


Such considerations should rightly lead those interested in matters of scholarship to exercise caution when consulting this *Dictionary*, for there may be no doubt whatsoever that the terms used by the early occultists do not always correspond to the meanings we take for granted in our modern usage. A perusal of the encyclopaedic SOMMERHOFF 1701 will quickly demonstrate the absurdity of assuming that the meanings are even remotely the same - indeed, a glance at the notes on *Venus microcosmi* in the entry under VENUS should indicate some of the difficulties here. Again, a reading of the entry under PHLEGMA in the text is also relevant, for it might be reasonable to assume that the *phlegma* of the alchemists was that *sputum* to which we refer when we use the derivative term, or perhaps linked with the theory of the humours, and hence tied up with the rich theories of the TEMPERAMENTS - however, as SOMMERHOFF 1701 reveals, this *phlegma* is an especially important distilled liquid used in the alchemical search for the Philosopher's Stone, and presumably the sigils given alongside the name would refer to the alchemical meaning, rather than to anything merely modern. Thus, in specialist work, where a precision of meaning is required, it would be as well to consult such a specialist as SOMMERHOFF 1701, or a similar reliable Lexicon, in order to


ascertain the real meaning contained within the sigil, as intended by those who used the sigil. Specialist requirements apart, however, the present *Dictionary* has been designed so that it corresponds to modern denotations and connotations (the frequent use of the Latin names is intended as a mute reminder that a strict translation does not always carry one to the sense intended in a modern usage), though naturally within a field where it is taken for granted that things are rarely what they seem to be. It is probably because so many of the ancient sigils were intended for levels of understanding which are no longer generally accessible that the complicated diagrams and co-ordinations of sigils in such a text as *GEHEIME* 1788 are, for all their apparent aim of setting out Rosicrucian lore, largely incomprehensible save to a few specialists. No dictionary may take into account such refinements and complications, and the result is that certain of the explanations of the sigils are on a level somewhat removed from the levels intended by the early occultists. A fine example of this loss of meaning may be seen in the sigil for SULPHUR  which may in one context refer precisely to the element, in another to the fixed principle underlying natural phenomena, in another to the alchemical union of Earth and Fire, and on another level simply to 'Spirit'. On each of these different levels, the materiality of sulphur itself (and consequently its sigil) may be related to one of the Three Principles, the sigils for which are    the potentialities emanating from the Chaos of *Materia Prima*. Such considerations as these indicate how, in the field of hermetic symbolism at least, a linear thinking is almost a hindrance to right understanding; yet the fact is that all classification systems - especially those of a dictionary - are in themselves linear in form and intention.


It is clear therefore that, the nature of hermetic symbolism being what it is, the need to be usefully simple has led to the sacrifice of a certain quality of 'inner' meaning. For example, in the alchemical text *CABELLA* 1615, which is in some respects a model of occult graphic symbolising, it is difficult to root out the many subtle explanations of the sigil  which is termed *Nuntius*, and which I have listed quite simply as *MERCURY*, in a wild injustice to both Mercury and *CABELLA* 1615.





In this seventeenth-century text the sigil is treated in the manner of the best alchemical texts, which is to say with apparent confusion. The author's hints and guesses are obviously designed to discourage linear thinking, and if followed expertly do indeed lead to a series of multi-dimensional meanings which are very impressive in themselves, though hard to resolve into a few explanatory words such as would be required of a dictionary of this kind. The meaning is indeed to be eased out of this hermetic text, in the process beloved by the tortuous, highly spiritual, sentient-thinking of the late-mediaeval alchemists. In regard to his sigil *Nuntius* GABELLA 1615 points out that this is the Mercurial *Nuncio*, suggesting that it is both a mediator between the solar and lunar forces, as well as between the solar and the elemental. By subtle choice of words he indicates that Mercury must contain a dangerous element itself, in that it mediates between the volatile Sulphur and the inert Salt of the Philosophers, the former being an especially difficult substance to handle. Since Mercury does partake of danger, it is linked with the planet Mars, the idea being a visual throwback to a previous sigil which shows 'Mystical Mars' as a sigil composed of Sun, Moon and the four Elements (a form related to the MONAD of DEE 1564). The word chosen by GABELLA 1615 for Mars is a corrupt form of the Latinised Greek *Pyroesis*, obviously intended to suggest the burning nature - a quality which one would not immediately associate with Mercury, even though its volatility is well recognised. Here then, in one paragraph, two or three diagrams, and a few literary allusions, one has nuances which link the 'planet' Mercury with cosmic forces, with the Sun and the Earth, with the alchemical processes, with the danger of such processes, with inner fire, and indeed with the whole cosmic question of Martian forces, along with its well-known undertones of degeneration and regeneration (through its planetary rulership over the zodiacal Scorpio and Aries). There is no obvious way in which even an indication of such subtle 'sentient-thinking' - almost Chinese in its literary and pictographic allusion - may be expressed briefly, as would befit a dictionary entry. I have, therefore, stripped merely one idea from this multi-layer structure, and have left only the bibliographic reference as crutch for the reader. This is

unfortunately the case for many of the entries, but the very nature of occultism appears to demand such treatment.

In certain cases I may appear to have exceeded my brief, for I have felt it appropriate to give meanings for sigils which have not been allocated a precise meaning by an author, but which have been 'explained' by a further image, sigil or symbolic design. This happens rarely in the text, but a notable example is from MICHAELSPACHER 1616, who gives twelve intriguing sigils alongside his images for the constellations or zodiacal signs. For example, the sigil  is given beneath the image for Taurus. These sigils are not explained within the text, but are in fact meaningful when the zodiacal associations with either certain alchemical processes or certain materials are taken into account. In this particular case, it is true that my entries give three alternative 'meanings' - a zodiacal, a materiality and a process - which may even be considered conjectural, but I feel that this is better than offering no explanation at all for this well-known group of sigils.

I have felt little compulsion to include the graphically interesting sigils given by such sources as HASSENFRATZ 1787, for whilst these do have the appearance of being 'occult sigils', and are in many respects derived from the tradition of alchemical symbolising, the system is designed to serve the new spirit of scientific inquiry, and may therefore not be considered occult in the sense understood within this present context. In a sense, it has been difficult to determine at what point one should draw a line between the 'occult' and what is merely exotic or exoteric symbolism; no doubt my choices and exclusions will not please every reader. In this sense, then, save within the obvious occulta of literature, especially in those fields relating to Theosophy or Anthroposophy, and to some of the 'inventions' of KOCH 1930 or CIRLOT 1962, my study of the sigilla may be said to terminate with the work of DALTON 1808, or with the like-minded HASSENFRATZ 1787. If we seek a 'symbol' of the influence of eighteenth-century rationalism on the development of sigillic forms, then we may see it in the proposal of the latter author - authors, indeed - who sought to distinguish the 'earths' by the Aristotelian Form  and the alkalis, potash and sodas, with

the  thereby, in the innocent use of a sigil marking a profound break with an ancient tradition. This is by no means the place to make a study of the modern symbolism which has attached itself to modern Chemistry since those days - CROSLAND 1962 has sketched a useful outline of this development - but the fact that I end more or less with DALTON 1808 in the alchemical realm should not lead the reader to suppose that this is the end of the matter for other occult areas. It is worth observing, indeed, that whilst the alchemical tradition appears wholly swallowed in the modern Chemistry, until this latter once more discovers or recalls its original purpose, the sister arts of astrology and its embracing occultism have survived relatively intact, and are both spawning new sigils and symbols, though admittedly of less validity and vitality than those promulgated by the ancient mystery centres.

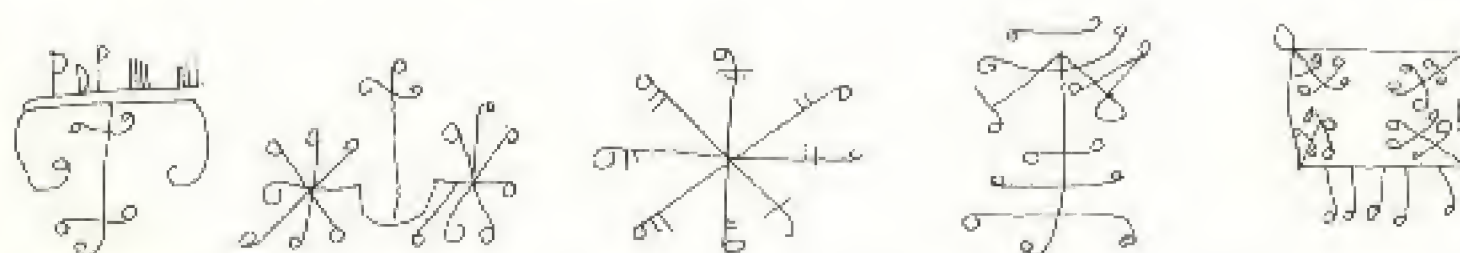
The very nature of the subject has required that I exercise a controlled personal discrimination, especially in those cases where the precise meanings of sigils are not known - for example, only a few of the sigils used on the embroideries of his figures by Raphael are still known to us, and therefore I have included only those which are understood (without entering into the refined areas of academic polemics). In the case of the majority of the sigils for spirits I have been especially careful to record only the most frequent. For example, I think that there would be little purpose in listing the numerous sigils given in TRITHEMIUS 1650, ranging from the relatively decorative  for the spirit Ganan, to the laconic forms such as  for Camiel,  for Malgaras, or  for Cabariel. In regard to the secret scripts which abound in occult manuscripts, I have resisted the temptation to include certain of the forms, alphabets and sigils which are not strictly occult, even when these have obviously been designed for purposes involved with what would nowadays be termed 'black magic'. Most of the demonological secret scripts are virtually the equivalent of private shorthand.

Above all, I have chosen to be limited in the choice of which sigils to include by size and complexity. It would have been aesthetically pleasing to give the large sigils for the demons which appear in certain of the more extensive demonological manuscripts, as for example the

seventy-two spirit sigils from LEMEGETON 17C, of which the following are three:

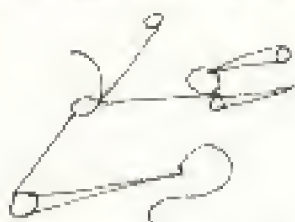



Equally exciting would have been the record of the lovely sigils from the thirty-six decans recorded in LAMBECIUS 1500:



Unfortunately, the very complexity of their forms render it impossible to copy them out on the scale envisaged within the present format and scope. Exclusion is partly justified in any case simply because the majority of these are not so much sigils as decorative motifs or designs. One feels that in such exclusions due to size it is the Rosicrucian sigils which have suffered especially, as a glance through such a text as GEHEIME 1788 will confirm. Thus, even the ROSY CROSS itself was almost rejected as a sigil, for even the most simple form of the rose at the centre of the cross is graphically complicated. Reluctantly, I have also excluded the occult images in FREHER 1717, for these are highly pregnant symbols, verging almost on the domain of symbolic devices, rather than sigils, and whilst it would have been useful to give a record of this worthy summary of Boehme's cosmoconception, the present format precluded this. Naturally a sigil may range in size from a mere dot to the elaborate design of the LAMBECIUS 1500 decanates just reproduced, and this has meant that there has had to be some fine borderline at which a sigil is included or rejected because of size. I have been somewhat eccentric in regard to this borderline, and have not felt it necessary to explain myself, except in terms of what I consider to be useful within the expressed aims of this dictionary. For example, whilst the very sizes of the sigils given by



BERTHELOT 1887 for the so-called 'mystic drawings' from Greek sources, which no doubt were intended to represent alchemical operations (perhaps analogous to our own atomic equations) has led to rejection





I have none the less included the large and relatively complex sigil for SCORPIO from the mediaeval Italian source given as LUCCA 17C  and many variants of the sigils for fixed stars, such as those listed in Appendix 2, page 316, from AGRIPPA 1531.

Another factor I have had to bear in mind in regard to the question of inclusion and rejection is that of utility. Had I recorded sigils merely because they are 'occult', without reference to modern needs, then there would have been no end to the volumes of this book. I have been very selective in terms of what I feel is needed by a fairly specialist reading public. For example, following what I imagine to be the needs of a modern reader, I have rejected almost all the fascinating sigils in KIRCHER 1655, quaint and imaginative as they are - these sigils would be of value only to a specialist in seventeenth-century transcriptions of foreign alphabets, ideas and occulta, far removed from the traditions with which we are dealing here. In any case, such a specialist would be sufficiently familiar with KIRCHER 1655 not to require the aid of a dictionary, save in the questions of minutiae. In view of such an important exclusion, it might be argued that I have included some material which is dubious. For example, an alert reader might argue that the sigils for the lunar mansions which I do include are not in fact sigils, but merely visual guides or mnemonics, for those who sought to locate the areas along the ecliptic. They might argue, for example, that the form I give for VENTER ARIETIS, the second mediaeval lunar mansion, is not in fact a sigil, but three stars along the ecliptic, delta Arietis (sometimes called Buten), epsilon and zeta Arietis. Such an argument would be supported by an examination of the night sky, and also by the fact that the twenty-first mansion, called *Desertum* (by a delicate twist




of irony, *Al Baldah*, 'the City', is the Arabian *manzil* equivalent), is given no sigil by the source *MANSIONES* 14C, and is merely located between the mansions *PASTOR* and *TREBS*. No doubt the origin of these curious sigils - if indeed they are sigils - must be sought in the distribution of the fixed stars which mark the entrances to the twenty eight mansions - in marked contrast to the sigils for the signs and constellations. However, certain lists, as for example that given by *ABANO* 1303, show that early attempts were made to originate or preserve sigils for the lunar mansions, as though for magical purposes probably involving simple amulet construction.

It is especially in regard to sigils known to be derived from ancient texts that I have exercised discretion, since many of these have now little value, and in the majority of cases their precise meaning and application have been lost. Thus, many of the Greek sigils listed in such sources as *FRESNE* 1688 or *OMONT* 1894 have been rejected. Not only have many of the ancient sigils names which are obscure in application, and even the subject of remote academic argument, but also the names have frequently no known application within occult contexts. For example, the sigil  given under the name *Ἀπόκρυφα* which may mean 'a firebrand', 'a blister', or 'a chilblain', which may be a mistake for the *Ἀποκλῖμα* which is an astrological term for a sign preceding a nodal centre, may as a sigil be taken as a close relation to the Greek form of *DAIMON* - such considerations would lead more to confusion than clarification in an encyclopaedic entry. On the other hand, certain sigils which have survived, but which refer to ideas no longer used or understood in occult contexts, have an antiquarian or palaeographic interest. For example, the sigil recorded by *OMONT* 1894 for the *pers* called *Δείμων*, for which the sigil is  had a wide application as one of the important *κλῖποι* in Greek astrology: this sigil has been recorded for its antiquarian interest even though it refers to an idea long fallen out of use by astrologers.

The problem of 'meaning' is especially acute in the ancient texts, and in some cases it is possible to form an approximate idea of the particular occult significance of a sigil only from the form of that sigil itself.

For example, the Greek term $\Sigma\upsilon\nu\delta\omicron\varsigma$ recorded by OMONT 1894, has itself a very wide application, meaning in general 'an assembly' or 'meeting', and it has specialised use within grammatical, fiscal and even sexual contexts. The Greek sigil attached to this name  is a compound of Greek forms for Moon and Sun, and these leave one in no doubt that a syzygy is implied, even though this could relate to the astrological aspect of conjunction or opposition, and even though it is possible that the sigil was intended to express a synodic relationship between the two luminaries, as these periods were of great importance to the Greek astrologers, and relate to certain 'mystic numbers' attached to the planets. More specifically, the sigil could refer to the metonic cycle of 19 solar years, 235 lunar months, or to the 25 so-called 'Egyptian years' of 409 lunar months. An attempt to arrive at a true understanding of the original meaning of the sigil is beset with difficulties beyond the capability of the merely academic mind, and such a sigil may be recorded for purely antiquarian reasons. At times, however, specialist knowledge may unravel the meaning of certain sigils otherwise lost to us so far as meaning is concerned. For example, the word $\kappa\lambda\eta\rho\epsilon\varsigma$ for which the sigil (more precisely, abbreviation)  has been given, has a meaning both within a magical connotation, involved with cleromancy, and within a specialised astrological meaning, relating to the modern conception of *pars* (for example, the $\kappa\lambda\eta\rho\epsilon\varsigma$ $\rho\acute{o}\chi\eta\varsigma$ is the equivalent of the Arabian *pars fortunæ*), and it is from the astrological contexts recorded by scholars such as FRESNE 1689 that one is led to ascribe an astrological meaning to the sigil. More generally, however, it is impossible, without extensive palaeographic study, to determine the particular application, and only a general hint of meaning is possible, with the result that it would be quite fatuous to include the sigil in a dictionary of this kind. Against this, it must be admitted that certain sigils with distinctive names have not been considered worthy of inclusion simply because their definitions are unknown, and their application within an occult context unclarified.

In relation to the Greek and Latin texts in particular, I have tried to avoid recording mere abbreviations, on the principle that this is supposed to be a dictionary of sigils. Naturally, this does not mean

that I have excluded those abbreviations which are clearly intended to rank as *sigilla* (as for example the Greek sigil  just mentioned), and those sigils which are clearly derived from abbreviations, as for example the forms recorded under ASCENDANT. This rule has led to the exclusion of certain forms which historians might regard as sigils, and the inclusion of others which other historians might regard as being merely abbreviations. For example, from the Greek collection recorded in BERTHELOT 1885 I have included both  and  which in my opinion are sigils, even though derived from the the Greek terms Μαγιστήρια and Αρξίστοζ. Such exclusions and inclusions have been determined ultimately by my own personal opinions.

It goes without saying that I have not thought it necessary to insert sigils which have been preserved in erroneous form. It is unfortunately no rare thing for sigils, and indeed whole batches of sigils, to be printed in reverse from copperplate, or to be given upside-down by careless printers. For example, the second line of Divine Letters in AGRIPPA 1531 was printed upside-down in WHITEHEAD 1897, producing a series of magical formulae with which no ancient occultist was ever familiar. BARRETT 1801, an indefatigable and extremely careless recorder of occult lore, managed to get a line or so of his geomantic figures upside-down, and inevitably these have been recorded by certain later dubious 'historians', who have never bothered to examine primal sources, or are unaware of the graphic theory underlying the construction of such sigils.



I have made one or two important and necessary exceptions to this general rule. For example, I have recorded the mistakes made by HEYDON 1664 concerning certain of the geomantic spirit sigils, which he copied wrongly from AGRIPPA 1531 (see for example AMNIXTEL or SORATH), and in turn I have recorded the mistake of AGRIPPA 1531 in regard to HIRCUS. Such inclusions, against the general rule, were required because these widely published mistakes have themselves been adopted as the correct forms as a result of the industry and ignorance of later copyists.

The few appendices commencing at page 314 have been included in order to present the general reader with a synoptical view of the development



of the more frequently used sigils. Especially interesting is the development of the astrological sigils for the zodiacal signs and planets, which may be studied from the selection given from four mediaeval manuscripts in comparison with the 'modern' forms preserved by AGRIPPA 1531, and given an apparently accidental *imprimatur* by the printing press. Of antiquarian interest is the comparison which may be made between the alchemical sigils taken from WORLIDGE 1651 with the neo-alchemical forms presented by BERGMANN 1785.

Occultism being what it is - a personal, if not to say heretical, approach to life - I have taken for granted that the reader will be either specialist enough, or interested enough, to make this dictionary his own by extending it. Towards this end, a number of blank sheets have been bound into the text, after the *INDEX OF SIGILS*, at page 410. I hope that the personal efforts of the reader will be such as to remedy the omissions and defects which the book doubtless promulgates. The very manner in which this text was constructed has determined that mistakes should occur. For technical reasons I was required to type out the text personally and then insert by hand the sigils which I had collected: it is inevitable that in such laborious transcribing of forms - in some cases, three or four times, between manuscript or book, and the final entry within this text - errors should have crept in. The trials and tedium of the index system - which in its very extent makes this Dictionary unique - must also have led to unobserved errors which will be far from unobservable to those who use the text frequently. If I may excuse such errors in advance, and perhaps deflect the darts of criticism, let me say that all the deficiencies are due merely to lack of scholarship, and in no way arise from lack of love for the subject. If this truth is held in mind, then my intentions will be misinterpreted only by what Crollius termed 'the wrong kind of people', from whom the ancients in any case sought to hide the true meanings of their sigils, *ne in pravorum notitiam devenirent*. A more important truth is expressed in the words of Carlyle which BLAVATSKY 1888 chose to head her chapter on 'Symbolism and Ideographs': *A symbol is ever, to him who has eyes for it, some dinner or clearer revelation of the God-like.*

A

ABSORBENT EARTH Alc. GEOFFROY 1718  DIDEROT 1763 

ABSTRACT See DISTILLATION and SEPARATE

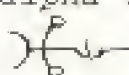
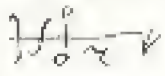
ABYSS Occ. Sigil given by HOMER 1723  with  as alternative, indicating *chaos confusum*, the first of the ten links in the so-called *Golden Chain*, presumed to be linked with the three elements within Boehme's first Divine Outpouring (see GRAY 1952).

HOMER 1757 




LAW 1772 

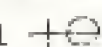



See also CHAOS, and HOLY DEITY.




ACETUM See VINEGAR


ACHIMER Ast. Mediaeval sigils for the binary *alpha Virginis*, sometimes called *Arista* or *Spica*, given by HERMETIS 13C  and EVANS 1922  in a form adopted as a variant for the modern sigil SPICA.


ACID Alc. LUEDY 1928 



DIDEROT 1763 gives the sigil  for 'marine acid', which is probably derived from that given by GEOFFROY 1718 for 'acid of sea salt':  GEOFFROY 1718 gives the sigil  for acidic.

SCHEFFERS 1775 gives the sigil  for *Acidum Salis*;  for *Acidum fluoris mineralis*;  for *Acidum Arsenici*;  *Acidum*



sacchari;  Acidum urinae or Phosphori;  Acidum formicarum and the sigil  for Acidum aereum (but see CARBON DIOXIDE).



The sigil for Lavoisier's Acide Nitreux is recorded by CROSLAND 1962 . See also ACIDUS and AQUA FORTIS.

ACIDUS Occ. Sigil given by HOMER 1723 for 'corporeal acidic aspect of the Spirit of the World (Anima Mundi)';  the third of the ten links in the so-called Golden Chain, presumably linked with the three elements within Boehme's first Divine Outpouring (see GRAY 1952).
































ACIEL Mag. SCHEIBLE 1848 gives two simple variants (among several complex sigils) for this demon:  

ACQUISITIO See AQUISITIO

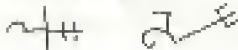
ACTIVE Occ. CIRLOT 1962 gives the sigil  to represent 'the active, dynamic principle'. KOCH 1930 gives  for 'active intellect'.

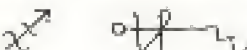
ADAMAS Mag. A sigil given by SIGNA 17C among a list of precious stones, to be interpreted as diamond or adamantine  Almost certainly it is the quality of 'hardness' which is intended.
ONOMASTICUM 1574 


ADAMIC SCRIPT Occ. One of the numerous SECRET SCRIPTS derived from the Hebraic tradition of alphabets (see HEBRAIC SCRIPT), but adapted for the Roman alphabet. The version below is that recorded by CHRISTIAN 1870, with variant characters by RIVIERE 1938:

													
a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		

This script is almost identical with the Raphaelic script.

ADATIEL Mag. Two of the more simple sigil forms for this demon are recorded by SCHEIBLE 1848: 

ADNACHIEL Mag. Mediaeval variants for the 'angel' of Sagittarius, given by BRAHE 1582: 
See SPIRIT OF SAGITTARIUS

AERUGO Alc. Verdigris 'specifically from copper' is given the four sigils  by SCHNEIDER 1962, but these are almost certainly a confusion with traditional sigillic forms for AIR.

AES See BRASS, COPPER and CRUDE METAL




AESTAS See SUMMER

AES USTUM Alc. Sigils are given under a variety of alchemical names, such as *Burned Brass*, *Burned Copper* or *Crocus Veneris*.

ONOMASTICUM 1574  

WORLIDGE 1651     

CROLLIUS 1612   



CROLLIUS 1670   



ALCHEMICAL 1671 

VALENTINE 1671  




FRESNE 1688   

ALCHEMICAL 17C  

SIGNA 17C  

SOMMERHOFF 1701               


DIDEROT 1763 



POISSON 1891   

GESSMANN 1906      


CARBONELLI 1925 


LUEDY 1928 

SCHNEIDER 1962  

See also CROCUS MARTIS.




AES VIRIDE See VERDIGRIS



































AGATE Mag. Mediaeval sigil for the semi-precious stone, sometimes called *Achases* or *Achates*, recorded by SIGNA 17C: 

AGIEL Mag. This is the presiding intelligence of Saturn (along with the spirit ZAZEL), but the sigil given under this name by HEYDON 1664 is intended to represent the letter A in the secret 'Alphabet of Angels and Genii': 



AGNI See TEJAS

AENUM Alc. SOMMERHOFF 1701   LUEDY 1928  
SCHNEIDER 1962   


AIR Alc. The most common sigil for this 'second element' is  but this is by no means representative of the mixture of gases we know to today under the name 'Air': in the esoteric tradition, Air is, as WELLING 1735 puts it, 'The Spiritual and Invisible Air which existed before the descent of Lucifer': the Occult Air. A modern sigil is given by DE VORE 1947, within an astrological context:  whilst a 'cabbalistic' form is recorded by SHEPHERD 1971:  There are very many mediaeval variants, of which the following are the most common:

ALCHEMY 1650  	KIRCHER 1655    
TABLE 1676 	CROLLIUS 1670 
FRESNE 1688 	ALCHEMICAL 17C  
SHELTON 17C 	SIGNA 17C    
SOMMERHOFF 1701       	GEHEIME 1785 
DIDEROT 1763  	SCHNEIDER 1962 
GESSMANN 1906      	
WALTER 1970 	



See also ELEMENTS

AIR HAND Pal. Sigil originated to serve modern chiromancy, intended to denote the male Air hand form, given in GETTINGS 1965: 
The female Air hand form is represented by the sigil: 

AIR TRIPPLICITY Alc. Whilst in practical terms any of the sigils in the forms intended to denote AIR may be used to represent the astrological


Air triplicity (*Gemini, Libra & Aquarius*), AGRIPPA 1510 gives a composite sigil derived from the sigillic forms most frequently used for these zodiacal signs: 



AKASA See AKASHYA



AKASHYA Occ. Sometimes called *Asasha* or *Akasa*, this is without doubt the oriental equivalent of the European invisible 'fifth' element, the QUINTESSENCE (see BLAVATSKY 1888):  The sigil is described as 'a transparent white circle with dots', the latter representing *chhidra*, holes or spaces in substance. A sigil is given by AVALON 1919  and is associated with the *Visuddha* or throat chakra.

PERSONAL 1980 


See ETHERIC and QUINTESSENCE

ALABROTH Alc. Sigil given in ONOMASTICUM 1574, the substance being described as a 'sweet salt': 

ALA CORVI Ast. Mediaeval sigil for the double star *delta Corvi* sometimes called *Algorab*, given in HERMETIS 13C  A variant of this sigil was given by AGRIPPA 1510 and printed in AGRIPPA 1531, with slight variations in a form which is now regarded as standard in European occultism: 

ALAYOCH Ast. Mediaeval sigil for the fixed star *alpha Aurigae*, sometimes called *HIRCUS*, *Amalthea* and *CAPELLA*, given by HERMETIS 13C  which records also a related variant: 


ALBUM Alc. Sigils for 'whiteness' or 'paleness', sometimes also used for 'white of egg'.


ALCHEMICAL 17C 





SIGNA 17C 





See also ALBUMEN

ALBUMEN Alc. Generally this sigil was restricted to 'white of egg' or 'glair'.


FRANCKLYN 1627 



SHELTON 17C 


SOMMERHOFF 1701    

ALCHEMY 1650    

GESSMANN 1906  


ALBUS *Geo.* Sigil for one of the sixteen geomantic figures, for which a multitude of variants (dots, stars, floral devices, etc.) is used in the same four-fold arrangement  Albus is linked by AGRIPPA 1531 with the element Water, the planet Mercury, and the zodiacal sign Cancer. The following sigils are derived from late-mediaeval sources, and are sometimes used to denote the planet MERCURY, as for example in TRITHEMIUS 1503.

AGRIPPA 1531     





























HEYDON 1664 

See also ALBUM

ALCALI See ALKALI

ALCALICUS *Occ.* Sigil given by HOMER 1723 as 'corporeal alkali' of the eternal becoming of God, the fourth in the ten links of the so-called *Golden Chain*, associated with the second (female, creative, expansive) of Boehme's Divine Outpourings (see GRAY 1952): 

ALCHEMIST SCRIPT *Occ.* A large number of apparently unrelated secret scripts called 'Alchemical alphabets' have been preserved in occult and alchemical texts, the general idea being that sigils normally used to denote substances or processes are substituted for the letters of the alphabet. VIGNERE 1586 records a fairly typical example, which is given here, along with a number of variants to it from SELENUS 1624:

a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		

a	b	c	d	e	f	g	h	i	j	k	l	m	n
	⊕		Ⓒ		⊕						♀	e	
Ⓜ	Ⓟ	Ⓠ	Ⓡ				Ⓢ		Ⓣ	Ⓤ	Ⓥ		
o	p	q	r	s	t	u	v	w	x	y	z		




The following three, all preserved by SOMMERHOFF 17C1 are again fairly typical of these scripts, combining astrological and alchemical sigils apparently without any real feeling for 'meaning' or secret symbolism:


a	b	c	d	e	f	g	h	i	j	k	l	m	n
Ⓐ	Ⓑ	Ⓒ	Ⓓ	Ⓔ	Ⓕ	Ⓖ	Ⓗ	Ⓘ		Ⓚ	Ⓛ	Ⓜ	Ⓝ
Ⓞ	Ⓟ	Ⓠ	Ⓡ	Ⓢ	Ⓣ		Ⓤ	Ⓥ	Ⓦ	Ⓧ	Ⓨ	Ⓩ	
o	p	q	r	s	t	u	v	w	x	y	z		

a	b	c	d	e	f	g	h	i	j	k	l	m	n
Ⓐ	Ⓑ	Ⓒ	Ⓓ	Ⓔ	Ⓕ	Ⓖ	Ⓗ	Ⓘ		Ⓚ	Ⓛ	Ⓜ	Ⓝ
Ⓞ	Ⓟ	Ⓠ	Ⓡ	Ⓢ	Ⓣ		Ⓤ	Ⓥ	Ⓦ	Ⓧ	Ⓨ	Ⓩ	
o	p	q	r	s	t	u	v	w	x	y	z		


a	b	c	d	e	f	g	h	i	j	k	l	m	n
Ⓐ	Ⓑ	Ⓒ	Ⓓ	Ⓔ	Ⓕ	Ⓖ	Ⓗ	Ⓘ	Ⓚ	Ⓛ	Ⓜ	Ⓝ	
Ⓞ	Ⓟ	Ⓠ	Ⓡ	Ⓢ	Ⓣ	Ⓤ	Ⓥ	Ⓦ	Ⓧ	Ⓨ	Ⓩ		
o	p	q	r	s	t	u	v	w	x	y	z		

See also SECRET SCRIPTS.



ALCOHOL Alc. A sigil is given by KOCH 1930, though without a stated source:  SCHNEIDER 1962 gives the sigils   for *spiritus vini rectificatissimus*, but see SPIRIT OF WINE.

ALDERARAN Ast. HERMETIS 13C gives the sigil for *alpha Tauri*: 


ALEMBIC Alc. In esoteric alchemy, the symbol is used for the human physical body, in which the Great Work of transmutation takes place; in exoteric alchemy, the term refers to the vessel used for the process of distillation. The latter meaning is probably intended by the following mediæval sigils:

ALCHEMY 1650 











SIGNA 170   

GESMANN 1906  


VALENTINE 1671     

SOMMERHOFF 1701    

SCHNEIDER 1962 




ALEPH Occ. The first letter of the Hebrew alphabet, for which very many derivatives have been compounded within the tradition of SECRET SCRIPTS, amongst which a selection from BARTOLOZZI 1675 may be regarded as the most well known:       See however HEBRAIC SCRIPT. The letter and its sigil derivatives have been used generally to suggest the idea of 'beginning'. WIRTH 1927 equates aleph with the first arcana of the Tarot pack, the JUGGLER, and thus with zodiacal Taurus, the constellation Orion, and with the Mercury of the Alchemists. He traces a graphic etymology with the forms which demonstrate a vestigial bull's head, or that of an Ox:    

ALKALI Alc. ONOMASTICUM 1574 




KOCH 1930 

SCHNEIDER 1962    

See also SAL ALKALI

ALKANET Alc. Sigils recorded from Greek manuscript by BERTHELOT 1885, for 'dyer's bugloss':   The same source gives a related sigil for Laodician Alkanet: 

ALL THINGS See HOLY DEITY

ALPHA Occ. A variety of sigils used from early Christian times, and based on the first letter of the Greek alphabet, generally intended to convey the idea of 'creative beginning' and frequently used conjointly with OMEGA, 'the end of all things':   
Many related sigils have been adopted for Christian use, with graphic

etymological roots which go back to pre-Christian traditions. TESTA 1962 records a series of sigils from such early Christian sources, all of which are related to the alpha Λ $\tilde{\Lambda}$ ∇ Δ a series which culminates in the form of the triple alpha, symbolic of the Holy Trinity: $\overline{\Lambda}$ \triangle

See also MORTAL ADAM


ALPHABETS See SECRET SCRIPTS


ALPHECCA Ast. Mediaeval sigil for the fixed star alpha Coronae

Borealis, sometimes called Alfeca and ELPHEIA, given by HERMETIS 13C:

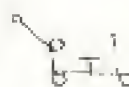



A variant from mediaeval sources is recorded by


EVANS 1922 under the (erroneous) name Lucia corona Scorpionis: 


From such sources AGRIPPA 1531 derived his sigil which has entered the European occult stream: 

ALTAMECH Ast. Mediaeval sigil for the fixed star alpha Bootis,

sometimes called Arcturus and Alchameth, given by HERMETIS 13C: 

EVANS 1922 records a mediaeval version: 














From such sources AGRIPPA 1531 derived his sigil which has entered the European occult stream: 














ALUM Alc. An enormous number of sigils for this mineral salt has survived from mediaeval times, of which those reproduced from a mediaeval manuscript by CARBONELLI 1925 are the most widely used in the alchemical tradition: 














WORLIDGE 1651    CROLLIUS 1612 

ALCHEMY 1650     CROLLIUS 1670 



VALENTINE 1671  

ALCHEMICAL 17C              


SIGNA 17C             

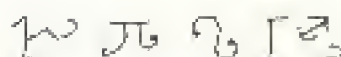
SOMMERHOFF 1701               

DIDEROT 1763

GESMANN 1906               




















      


LUEDY 1928 




SCHNEIDER 1962 



















See also ALUMEN PLUMEUM, CALCINATED ALUM and POTASH



ALUMEN CALCINATUM See CALCINATED ALUM and POTASH







ALUMEN PLUMEUM *Alc.* SOMMERHOFF 1701         
SCHNEIDER 1962          



ALUMEN SACCHARINIUM *Alc.* SOMMERHOFF 1701 


AMALGAM *Alc.* A large number of variations exist, mainly related to the four sigils recorded by SHELTON 17C  SIGMA 17C  and DIDEROT 1763  The following sigils are mediaeval variants:

ALCHYMIA 1563 	VALENTINE 1671   
ALCHEMICAL 17C  	SIGNA 17C 
SOMMERHOFF 1701     	DIDEROT 1763 
GESSMANN 1906   	SCHNEIDER 1962  


AMBER *Alc.* ALCHEMY 1650 gives two sigils   but see WHITE AMBER and YELLOW AMBER.











AMBRIEL *Mag.* The most common mediaeval characters for the 'angel' of Gemini are given by BRAHE 1582:   
However, the name is used also for one of the geomantic spirits for which AGRIPPA 1531 gives the sigil  and HEYDON 1664: 
TRITHEMIUS 1503 gives a variant: 


AMEN *Rel.* Mediaeval sigil recorded by CAPPELLI 1949:  It is very likely that the cross which is so commonly found on magical invocations and large-scale sigils was intended to evoke the power of Amen: 




AMETHYST *Mag.* SIGNA 17C gives the sigil 



AMISSIO *Geo.* Sigil for one of the sixteen geomantic figures, for which a multitude of variants (stars, dots, floral devices, etc.) is used in

the same four-fold arrangement:  Amissio is linked by AGRIPPA 1531 with the element of Fire, the planet Venus and the zodiacal sign Libra. The following sigils are derived from late-mediaeval sources, and are sometimes used to denote the planet Venus, as for example in TRITHEMIUS 1503.


AGRIPPA 1531            





HEYDON 1664 gives  but this is probably wrongly copied from the source above.




AMMONIA Alc. Sometimes referred to as *volatile alcali*, the mediaeval sigil is recorded by GESSMANN 1906:  Two common sigils are also used, though these are so ubiquitous, and are intended to cover so many other denotations and connotations, that they render most texts obscure. PORTA 1593 gives the triangle  for example, whilst the star is also quite common, as for example recorded by CARBONELLI 1925 for SAL AMMONIAC: 



AMNIXIEL Mag. Supposed by HEYDON 1664 to be a geomantic spirit, for which he gives the sigil  but this is wrongly copied from the Hebrew of AGRIPPA 1531, who gives the sigil  for the genius of LOETITIA and of zodiacal Pisces.

AMPHORA Alc. Mediaeval sigil recorded by GESSMANN 1906 

ANAEL Mag. The most common mediaeval sigil for the angel of Venus is given by TRITHEMIUS 1503:  though in theory any of the common sigils for VENUS may be used, as for example in SHEPHERD 1971.


BARRETT 1801 confuses this sigil with that for the Archangel MICHAEL:  SCHEIBLE 1848 gives several other variants, including:    See SPHERE OF VENUS

ANGEL Occ. A Greek sigil is recorded by BERTHELOT 1885:  whilst a common mediaeval sigil (an abbreviation, in fact) is given by CHASSANT 1884 for *angelis*:  KIRCHER 1655 gives the form 




whilst OLIVER 1826 gives the sigil  as 'an ancient Egyptian symbol for the angel'. SUCHER 1975 appears to link the sigil for LEO with the sphere of the Angels, which is traditionally the SPHERE OF THE MOON: 


ANGELIC SCRIPT See CELESTIAL SCRIPT

ANGER See WRATH

ANGULAR Ast. A modern sigil for this astrological concept is given by DE VORE 1947, for both 'angular houses' and 'angular signs': 


ANIMA See SOUL and ANIMALIA






ANIMALIA Occ. Sigil given by HOMER 1723 as the sixth of the ten links in the so-called *Golden Chain*:  In the Theosophic tradition (see BOEHME 1730) the term animalia does not imply brutish, as derived from 'animal', but rather soul-enfilled, as from the Latin *anima*: in later theosophy the term would refer to a being possessed of an astral body. GESSMANN 1906  WIRTH 1931 















ANIMATE WORLD Occ. Sigil given by KIRCHER 1655 under this heading, but probably the author had in mind the idea of the ASTRAL WORLD: 

ANIMUS Rel. A mediaeval contraction is given by CAPPELLI 1949: 

ANISE Aic. Mediaeval sigil recorded by SHELTON 17C: 





ANKH Occ. Sometimes called *ank* and *ansated cross*, it is one of the sigils used from earliest times against barrenness (see BUDGE 1930):  BLAVATSKY 1888 sees it as a form of VENUS (♀), and claims that it symbolises 'that mankind and all animal life had stepped out of the divine spiritual circle and fallen into physical male and female generation'. Additionally, BLAVATSKY 1888 claims that it is the

'sign of life, the living, an oath, the covenant... It is the hieroglyphic RU () set upright on the Tau-cross'. The same source gives  as the earliest Ankh-cross, a loop which combines both a circle and a cross in one image, and which is called the Ankh-tie, the *pasa* of Siva. TESTA 1962 gives several forms of the Ankh-cross, of which the following three are representative:    STEINER 1906 calls the ankh the Tao, the 'I am' which streamed through the whole world in early days. See also CROSS, ORIGIN and RU.




















ANNEAL Alc. In the early alchemical sense, this word was intended to mean *calcinate*, to 'burn' or 'set on fire', and it is in this sense that the mediaeval sigils recorded by GESSMANN 1906 must be taken, for they almost certainly do not relate to the enamelling or encaustic processes as such:               See also CALCINATE.

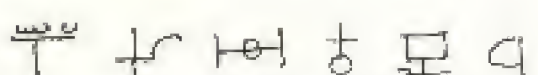
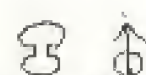


ANNULOS See PLANETARY SYMBOLS.


ANNUS See YEAR


ANNUS PHILOSOPHICUS Alc. SOMMERHOFF 1701 records that the 'Philosophic year' is actually an ordinary month - a '*mensis vulgaris*', for which he records the sigils:     See MONTH and YEAR

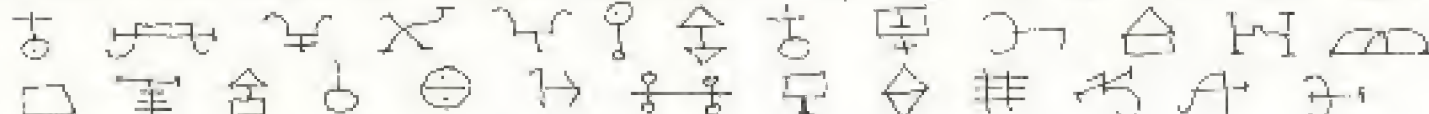
ANTARES See COR SCORPIONIS

ANTIMONY Alc. A large number of sigils for the stibium of the early alchemists has survived, and a list of frequently used forms is reproduced by CARBONELLI 1925:       ALCHYMIA 1563  WORLIDGE 1651   ALCHEMY 1650      CROLLIUS 1670  ALCHEMICAL 170   SHELTON 170  

SIGNA 17C  DIDEROT 1763 
 GESSMANN 1906 
 LUEDY 1928 

SCHNEIDER 1962 gives the sigils  for *antimonium spagyricum* *praeparatum* - a specialist alchemical form, perhaps - for which

SOMMERHOFF 1701 records a large number of forms, not very different from those used for simple 'antimony': 



A Greek sigil is given by BERTHELOT 1885: 

ANTIMONY FLOWERS *Alc.* GESSMANN 1906 

ANTIMONY GLASS See ANTIMONY VITRUM


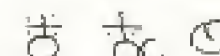
ANTIMONY HEPAR *Alc.* SCHNEIDER 1962 

ANTIMONY REGULUS *Alc.* FRANCKLYN 1627 


SOMMERHOFF 1701 


GESSMANN 1906 

SCHNEIDER 1962 

ANTIMONY VITRUM *Alc.* SOMMERHOFF 1701 
 GESSMANN 1906 

APADIEL *Mag.* Mediaeval sigil for the demon, given by SCHEIBLE 1848 

APAS *Occ.* Sigil for the tattva which forms the manifestation of the Third Logos on the Astral Plane (see HOULT 1910): AVALON 1919, who records the sigil, says that it is white in colour:  This is the oriental equivalent of the esoteric water element, and is associated with the *svadhisthana* or Spleen chakra.

APOLLO *Ast.* A sigil given by THIÉRENS 1931 for the esoteric planet, which he distinguishes from the common sigil for the SUN (*Helios*): 

APOLLONIAN SCRIPT Occ. A late-mediaeval secret alphabet which has been recorded in a number of versions, as for example that given by VIGNERE 1586 to a Greek alphabet (the claim that it was the script of Apollonius of Tyana is of course entirely suppositious):

A	B	Γ	Δ	E	Z	H	Θ	I	K	Λ	M	N	Ξ

A version constructed to the Roman alphabet by RIVIERE 1938 is worth recording for it shows the dependence upon the earlier form:

a	b	c	d	e	f	g	h	i	j	k	l	m	n

AQUA See WATER

AQUA FOETIDA See AQUA MERCURII

AQUA FORTIS Alc. A large number of mediaeval sigils have survived, but usually these consist of a graphic play with either A or F, or with the single letter F and the common sigil for WATER (∇).

ONOMASTICUM 1574

FRANCKLYN 1627

ALCHEMY 1650

CROLLIUS 1670

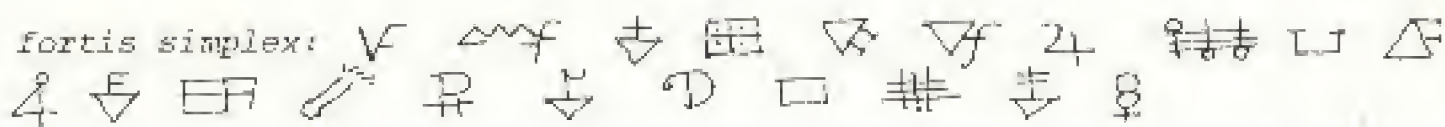

ALCHEMICAL 17C


SHELTON 17C

SIGNA 17C

SCHNEIDER 1962




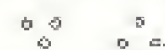


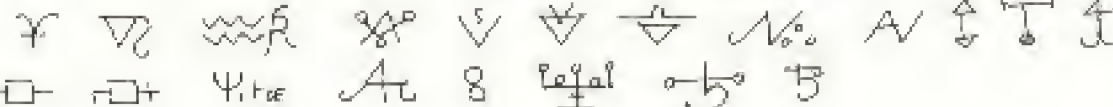
SOMMERHOFF 1701 records a number of sigils for a formula for aqua


fortis simplex: 
 GESSMANN 1906 

AQUA MERCURII *Alc.* SOMMERHOFF 1701 records the following sigils
 for aqua foetida: 

AQUA PLOVIALIS See RAIN WATER


AQUA REGIS *Alc.* A large number of mediaeval sigils has survived, but
 the majority of these consist of a graphic play with the letter R and
 the most common sigil for WATER (∇).

ALCHYMIA 1563  *Al.* ALCHEMY 1650 
 VALENTINE 1671  SHELTON 17C 
 SIGNA 17C  SOMMERHOFF 1701 
 GESSMANN 1906 

AQUARIUS *Ast.* Sigils for zodiacal sign of the Waterbearer, also used
 indiscriminately for the constellation of the same name. The printed
 version is based on the most common mediaeval version, given by
 HYGINUS 1482:  and derived ultimately from Egyptian forms (see
 NEUGEBAUER 1959). Said by AGRIPPA 1510 to be based on the shape of
 waves, though this is not a water sign. The graphic form is also,
 rather foolishly, traced by certain modern astrologers to the idea of
 'electric waves'.

Ancient Egyptian (demotic): BERLIN 42AD 

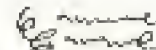
STOBART 2C 

SPIEGELBERG 1911 




Graeco-Byzantine, c.500AD: NEUGEBAUER 1959 


DIGBY 12C  ASTRONOMICAL 1400 


JANUA 14C  LEUPOLDI 14C 

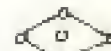
ASTROLOGICAL 15C 

QUADRANTIS 15C  TABLES 15C 

SIGILLIS 17C WELLING 1735 CARRICHTERUS 18C MAGIE 18C 


LUEDY 1928 records a related sigil from the Syrian alchemical-astrological tradition: 

DEUTSCHE 1980 


A sigil for the constellation Aquarius is given by LEUPOLDI 14C: 

See also SPIRIT OF AQUARIUS

AQUA VITAE See WATER OF LIFE


AQUISITIO Geo. Sigil for one of the sixteen geomantic figures, for which a multitude of variants (dots, stars, floral devices, etc.) is used to denote the same four-fold arrangement:  Aquisitio is linked by AGRIPPA 1531 with the element of Air, the planet Jupiter and the zodiacal sign Aries. The following sigils are derived from the late mediaeval sources, and are sometimes used to denote the planet JUPITER, as for example in TRITHEMIUS 1503.

AGRIPPA 1531 





ARATRON Mag. Mediaeval sigil for the planetary spirit of Saturn, given by TRITHEMIUS 1503: 

SCHETBLE 1848 gives a variant: 

ARCHAI See SPHERE OF VENUS

ARCHANGEL Occ. These spiritual beings are traditionally linked with the sphere of Mercury (in the more ancient cosmologies), but SUCHER 1975 appears to link these beings with the sigil for CANCER: 
See ANGEL and SPHERE OF MERCURY.

ARCHETYPES Occ. In her complex numerological study, BLAVATSKY 1898 lists a number of graphic archetypes which combine in various ways to express occult or hermetic ideas - in this she was following a tradition perhaps introduced by AGRIPPA 1510 and developed by GABELLA 1615. The most important of these archetypes are the central point (•), the three (△), the five (★) and the seven (⬡), which may

be symbolised by (). A further set of four archetypal sigils are explained at length by WIRTH 1927:  +   See in this connexion HERMETIC TETRAD.

The basic archetypes give rise to such symbolism as is found expressed in the sigils for BODY ERECT, CROSS, DECADE, DEITY, ETHERIC, OGDOAD, ONE, SEPTENARY MAN, and so on.

ARCTURUS See ALTAMECH


ARENA See SAND



ARGENTUM See SILVER

ARGENTUM MUSICUM See SILVER PAINT

ARGENTUM PICTORIUM See SILVER PAINT

ARGENTUM VIVUM See QUICKSILVER

ARIEL Mag. Several mediaeval sigils have been preserved for this demon (or spirit), the more simple of those recorded by SCHEIBLE 1848 being the following: 




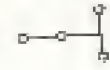

ARIES Ast. Sigils for the zodiacal sign of the Ram, also used indiscriminately for the constellation of the same name. The printed sigil is derived from the manuscript tradition, such as LAMBECIUS 1500  and AGRIPPA 1510  The sigil is said by AGRIPPA 1510 to be based on the shape of the Ram's horns, but this is unlikely. SUCHER 1971 suggests that it is a pictograph of exploding and imploding spirit, whilst GABELLA 1615 explains its form as a graphic expression of the equinox, and gives it a curious sigil (O.O) which is linked with one of the sigils for FIRE.

Ancient Egyptian (demotic):








STOBART 2C 

SPIEGELBERG 1911 























Graeco-Byzantine c.500AD: NEUGEBAUER 1959 

DIGBY 12C JANUA 14C ASTROLOGICAL 15C QUADRANTIS 15C BLUNDEVILLE 1602 SIGILLIS 17C SIBLY 1790 MODERN ASTROLOGY 1899 WILCZKOWSKY 1947 LEUPOLDI 14C gives a sigil for the constellation  for whichAGRIPPA 1510 gives a variant: LUEDY 1928 records a related sigil from the Syrian alchemical-astrological tradition: 

See also MYSTERIOUS PLANETS and SPIRIT OF ARIES

ASTRONOMICAL 1400 MANSIONIBUS 1482 BONATTI 15C PICCOLOMINI 1558 PROWSE 17C BOUCHE-LECLERCQ 1899  NEROMAN 1937 BURCKHARDT 1967 

ARISTA See ACHIMER

ARMENIAN BOLE Alc. SHELTON 17C  SOMMERHOFF 1701     GESSMANN 1906     ARSENIC Alc. A multitude of sigils and variants exist, of which the most common are the mediaeval ones reproduced by CARBONELLI 1925:     ALCHYMIA 1363    PORTA 1593 WORLIDGE 1651         VALENTINE 1671 SHELTON 17C SHEPHERD 1971 ONOMASTICUM 1574  ALCHEMICAL 17C    KOCH 1930  A number of sigils are recorded by BERTHELOT 1885 from ancient Greek manuscripts:     



See also ARSENIC SUBLIMATE, ARSENIC SULPHURUM, RED ORPIMENT, RED SULPHURET OF ARSENIC, WHITE ARSENIC and YELLOW ARSENIC.



ARSENIC SUBLIMATE Alc. SOMMERHOFF 1701 
 GESSMANN 1906 
 SCHNEIDER 1962 

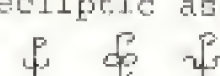
ARSENICUM ALBUM See WHITE ARSENIC

ARSENICUM CITRINUM See YELLOW ARSENIC


ARSENICUM RUBRUM See RED ORPIMENT



ARSENICUM SULPHURUM Alc. Mediaeval sigils given by GESSMANN 1906 


ASBESTOS Alc. Two ancient Greek sigils recorded by BERTHELOT
 1885:  

ASCENDANT Ast. Three variant sigils of circa 500AD, graphically derived from the word *horoscopus*, the name originally given in the Greek astrological tradition to the degree of ecliptic ascending in a given chart, are listed by NEUGEBAUER 1959: 
 Sometimes an abbreviation for the word *Ascendant*, and even for 'first house' *prima domus*, is also used:


SCHEMA 15C 	MARY 16C 
SMITH 16C 	ASTROLOGY 17C 
GETTINGS 1977  	EBERTIN 1970 

The sigil recorded for *oriens* in *MANSIONIBUS* 1482  appears to be part of a secret alphabet (since the letter 'd' is named *septentrio*, yet is a letter never used for the *Imum Coeli*).

ASCENDING NODE Ast. The north NODE of astrology has from ancient times been signified by the sigil  but the following form is copied from an ancient Greek text by OMONT 1894  This is said to be the *kephali* or *anabibazon*, the equivalent of the modern CAPUT of modern astrology, but the sigil is probably a mistake, the correct form being given in the same manuscript for the CAUDA, the

Greek *oura* or *katababazon*:


ASHES *Alc.* VALENTINE 1671  SIGNA 17C   


DIDEROT 1763  




See also ASHES OF LEAD and ASHES OF WOOD


ASHES OF HARTS EASE *Alc.* CROLLIUS 1670 



ASHES OF LEAD *Alc.* Mediaeval sigils given by GESSMANN 1906:  


ASHES OF TIN *Alc.* SOMMERHOFF 1701 

ASHES OF WOOD *Alc.* Mediaeval sigil given by GESSMANN 1906: 

ASMODEL *Mag.* Three of the most common mediaeval sigils for the 'angel' of Taurus, recorded by BRASE 1582:   
See also SPIRIT OF TAURUS.


ASTEROID *Ast.* Modern sigil given by NEROMAN 1937: 




ASTRAL WORLD *Occ.* Mediaeval sigils given by KIRCHER 1655 for the *sidereum*, by which he probably meant the 'astral world', rather than the *stellatum*, or zone of the fixed stars:  
See also ANIMALIA and ANIMATE WORLD.

ASTROLOGER *Ast.* A fifteenth-century contraction for *astrologus* is recorded by CAPPELLI 1949: 

ASTRONOMIA *Ast.* A mediaeval contraction is recorded by CHASSANT 1884, though there is little difference between *astronomia* and *astrologia* in mediaeval texts: *ast^{na}*

ATHANOR *Alc.* Most of the sigils for the constant-heat digesting

furnace of exoteric alchemy consist of vestigial drawings, and are scarcely sigils as such. DIDEROT 1763 gives a fairly standard common example: 


GESSMANN 1906 records three mediaeval sigils under the name of *Atheneum*:   

See also *AHENUM* and *CUCURBITA*



ATHENEUM See *ATHANOR*

ATHER See *ETHERIC*



ATLANTIDES See *PLEIADES*


ATLANTIS Occ. BLAVATSKY 1888 gives the sigil  for the 'earth globe' esoterically seen as the 'unity of the spiritual world' - the top half of the circle being contrasted with the duality of the lower half, the symbol of the duality of the 'material world', which she sees as a fitting sigil to express the Earth state when the male-female polarity fully developed. The sigil may therefore be taken as relating to the *Epoch* of Atlantis, rather than to the continental mass itself. See also *EARTH*.

ATRAMENTUM See *VITRIOL*

AURICHALCUM Alc. BERTHELOT 1885 records two ancient Greek sigils from manuscripts:  




ONOMASTICUM 1574  

CROLLIUS 1612  

CROLLIUS 1670 

SOMMERHOFF 1701           


SCHNEIDER 1962   



AURIPIGMENTUM See *ORPIMENT*

AURUM See *GOLD*

AURUM FOLIATUM See GOLD LEAF

AURUM MUSICUM Alc. SIGNA 17C  60+ ALCHEMICAL 17C 


SCHNEIDER 1962 

SOMMERHOFF 1701 records the following as *aurum pictorium*:   +O+



AURUM PICTORIUM See AURUM MUSICUM and GOLD PAINT


AURUM POTABILE See POTABLE GOLD

AUTUMN Occ. Sometimes the sigils are used in the seasonal sense, but at other times there is the more specific sense of harvest, of the Jupiterian process.


FRANCKLYN 1627 


ALCHEMY 1650 24











SHELTON 17C  


SOMMERHOFF 1701 20 


GESSMANN 1906  20

KOCH 1930 

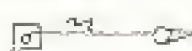
AVACHIEL Mag. Mediaeval sigil given by AGRIPPA 1531 as ruling spirit of zodiacal Sagittarius:  The same spirit was supposed by HEYDON 1664 to be a geomantic genius of AQUISITIO.

AYN Occ. The sixteenth letter of the Hebrew alphabet (see HEBRAIC SCRIPT), for which many sigillic derivatives are given within the tradition of secret alphabets, as for example in the well-known series recorded by BARTOLOZZI 1675:       WIRTH 1927 equates Ayn with the Tarot arcanum the HOUSE OF GOD, with the constellation Ophiucus and the zodiacal sign SCORPIO. In his record of the vestigial pictographic forms, he suggests a link with the concept of the Eye:    

AZERVEL Mag. SCHEIBLE 1849 records a sigil intended as the 'afternoon symbol' for the demon: 
























AZOTE Alc. DALTON 1808 

B

BABALEL Mag. A sigil given by AGRIPPA 16C for one of the two demons associated with the planet Mars: 


BABCHIEL See SPIRIT OF PISCES.



BABYLONIAN SCRIPT Occ. One of the many forms for this secret alphabet is recorded by VIGNERE 1586:

Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ	ⲋ	Ⲍ	ⲍ
													
													
Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ						

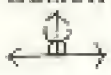

This alphabet is one of the HEBRAIC SCRIPTS, and appears to be very closely related to the so-called CHALDEAN SCRIPT.



See SECRET SCRIPTS

BACCHUS Ast. Sigil introduced by THIÉRENS 1931 for the 'planetary principle' of the Roman Bacchus, the Greek Dionysos: 

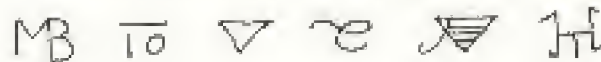

BALM Alc. Two mediaeval sigils recorded by DIDEROT 1763:  

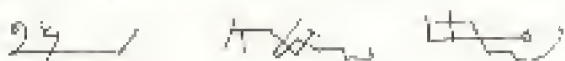
BALNEUM MARIAE See GRADES OF FIRE.


BARBIEL Mag. Several mediaeval sigils have survived for this demon, of which the one recorded by SCHEIBLE 1848 is the most simple:  The name is used also for the 'angel of Scorpio', for which BRAHE 1582 records three sigils:  See also SPIRIT OF SCORPIO.


BARCHIEL Mag. BRAHE 1582 gives two sigils for this demon  whilst AGRIPPA 1531 records a sigil which is linked with the geomantic tradition: 

BARYTES Alc. DALTON 1808 



BATH Alc. SOMMERHOFF 1701 gives sigils specifically for the *Balneus Mariae*  GESSMANN 1906 gives  but see GRADES OF FIRE for the more specialist sigils.

BÄZARACHIEL Mag. Three mediaeval sigils recorded by SCHEIBLE 1848 for this demon: 


BEELZEBUB Mag. The sigil given by SCHEIBLE 1848 is merely an abbreviation  and this demon is more frequently depicted in the form of a fly, sometimes in a vestigial drawing, in reference to the supposed meaning of his name as Lord of the Flies.


BEFAPES Mag. One of two sigils for demons linked with the planet Mars, given by AGRIPPA 16C: 



BEGINNING See ALPHA and MORTAL ADAM

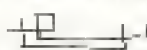
BELL METAL Alc. Mediaeval sigil for *aes campanorum* given in SIGNA 17C:  GESSMANN 1906 gives: 


BELOCH Mag. Name (perhaps confused with Beliar) and sigil given by


HEYDON 1664 for spirit, intended to represent the letter B in the secret alphabet of 'Angels and Genii': 


BENJAMINE FLOWERS Alc. Mediaeval sigils recorded by GESSMANN 1906: 


BETH Occ. The second letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which very many derivative sigillic forms are preserved within the tradition of secret alphabets, of which the most well-known are those recorded by BARTOLOZZI 1675: 
WIRTH 1927 equates Beth with the Tarot arcana LADY POPE, and with the constellation Cassiopeia. In his list of pictorial derivatives for the letter, he suggests an association with the idea of a Camel, but the vestigial drawing was almost certainly a 'house', a concept which is reflected in the sound-value of the letter: 


BETHOR Mag. Mediaeval sigil for planetary spirit of Jupiter recorded by TRITHEMIUS 1503 

SCHIEBLE 1848 


SHEPHERD 1971 

BEZOAR STONE Alc. Several variant forms of a simple graphic are given by GESSMANN 1906: 

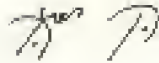

BILE Alc. BERTHELOT 1885 records the following sigil from an early Greek manuscript which is clearly a short-form for *chylé*: 

BIQUINTILE Ast. Sigil for the astrological aspect of 144° given by RAFAEL 1900: 



SIMMONITE 1890 records a common abbreviation: BQ


BIRDSEGS Alc. BERTHELOT 1885 records a sigil from an early Greek manuscript: 

BIRTHPLACE See RU.

BISMUTH Alc. Mediaeval sigil given by SIGNA 17C  with a later version recorded by DIDEROT 1763: 

LUEDY 1928 



SCNEIDER 1962  



BITUMEN STONE Alc. SOMMERHOFF 1701 


BLACKMÅL Alc. ALCHEMICAL 17C 



BLACK SOAP Alc. DIDEROT 1763 

BLACK SULPHUR See BRIMSTONE and SULPHUR NIGRUM


BLACK TALC Alc. Two mediaeval sigils recorded by DIDEROT 1763:  

BLEND Alc. Mediaeval sigils recorded by DIDEROT 1763:  

BLISDON Mag. Sigil for a demon linked with the planet Mercury, given by AGRIPPA 16C: 

BLOODSTONE Alc. Mediaeval sigil given by SHELTON 17C  with a somewhat dubious alternative by FRANCKLYN 1627: 

See also HAEMATITE

BLUE Alc. BERTHELOT 1885 records the following short-form from an ancient Greek manuscript: 

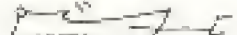
Two variants, presumably mediaeval, are given by DIDEROT 1763:  



But see also lapis lazuli under LAPIS


BLUE VITRIOL Alc. SOMMERHOFF 1701 

DIDEROT 1763   


But see VITRIOL

BOBOGEL Mag. One of two demons linked with the Sun, recorded by AGRIPPA 16C: 



BODY Occ. Mediaeval sigil given by SIGNA 17C  A later form recorded by GESSMANN 1906 is presumably derived from the Latin corpus: 














BODY ERECT Occ. In her graphic system of symbolism, BLAVATSKY 1877 gives  but see also ONE.


BOIL Alc. SIGNA 17C  
SOMMERHOFF 1701  GESSMANN 1906   
See also GRADES OF FIRE

BOILED OIL Alc. Mediaeval sigil given by GESSMANN 1906: 















BOILED WINE Alc. Mediaeval sigil given by GESSMANN 1906 
















BOILER Alc. Most forms for the alchemical cucurbita are vestigial drawings, though DIDEROT 1763 gives two sigils:  

















BOLE Alc. ALCHEMY 1650   SHELTON 17C  
SOMMERHOFF 1701   GESSMANN 1906   
KOCH 1930  SCHNEIDER 1962   
See also ARMENIAN BOLE, RED BOLE and WHITE BOLE









BONES Occ. The sigil recorded by CHASSANT 1884 from mediaeval sources is obviously a contraction for the Latin ossa: 



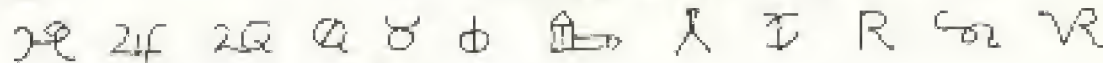
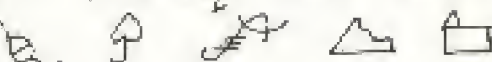
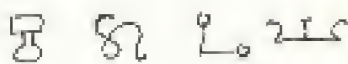
BORAX Alc. A large number of sigils, most of them originally mediaeval derivatives, have been recorded: the most common are

WORLIDGE 1651	  	CROLLIUS 1670	 
VALENTINE 1671	  	FRESNE 1688	 
ALCHEMICAL 17C		SHELTON 17C	  


SOMMERHOFF 1701               



R                


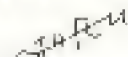
       

DIDEROT 1763  POISSON 1891 
 GESSMANN 1906 
 LUEDY 1928  SCHNEIDER 1962 


BORNAGO Mag. One of the two demons linked with the Sun, recorded by
 AGRIPPA 16C: 



BOTARION Alc. The sigil recorded from an ancient Greek manuscript by
 BERTHELOT 1885 is probably intended to denote a *Digestion Vessel*: 















BOTTLE Alc. The word in its nounal use is designated usually by a
 simple vestigial drawing, as in the mediaeval example given by GESSMANN
 1906  which represents the ampulla of the alchemists. When a
 verbal use is intended, then a sigil recorded by GESSMANN 1906 may be
 used which in fact means 'bottle when cleared':  Sometimes the
 sigils for LUTUM SAPIENTIAE are used in a strictly esoteric sense for
 the idea of bottling and sealing, though this is probably a late and
 inappropriate use of the sigils.








BRACHIUM Alc. Sigil given by MANSIONES 14C for the 7th of the
 mediaeval lunar mansions, called *Al Dhira* in the Arabic system: 
 A sigil for the amulet relating to this lunar mansion (called *finis*
Geminorum) is given by ABANO 1303: 






BRASS Alc. There is much confusion regarding the alloys of the
 alchemists, and this naturally reflects in the sigils. In some cases
 the sigils for *aes* refer to any crude metal dug from the earth; in
 other cases to the common alloy of copper and tin. The alloy of
 copper and zinc is probably intended for the majority of the following
 sigils, but the meaning may only be derived from the context. For
 example, it is likely that the forms given by GESSMANN 1906 designate
 COPPER and even *aes ustum*.

VALENTINE 1671 

SHELTON 17C  

DIDEROT 1763    
 GESSMANN 1906        H ≠ 5   X 3 


BRICK Alc. The most common sigils are vestigial drawings, as for example those given by GESSMANN 1906:   
DIDEROT 1763   GESSMANN 1906  

BRICK DUST Alc. As with the sigils for BRICK, the most common forms are vestigial drawings, as for example those given by GESSMANN 1906 below. Sigils are also derived from the initials of the Latin *farina laterum*, as for example in the forms given by DIDEROT 1763:  GESSMANN 1906    

BRIMSTONE Alc. A sigil is given under this name by KOCH 1930 𐌶𐌹𐌿𐌸𐌰
but this is actually the late-mediaeval form for 'black sulphur'
- see SULPHUR NIGRUM - 'brimstone' being the vernacular at one time
for SULPHUR.

BRONZE Alc. The observations under BRASS are relevant to this metal, though bronze is an alloy more easily identifiable through the sigils, being more commonly the aes of the alchemists. However, confusion still reigns, and sigils for BRASS and COPPER are often employed in cases where *bronze* should be sigillated.

ALCHEMICAL 17C *X* *Q* GESSMANN 1906 ♀ *(2)* *Q* *—*
See also BELL METAL.

BRORGES *Mag.* Sigil for the demon linked with the planet Saturn, given
in AGRIPPA 16C: 

BURNED ALUM See CALCINATED ALUM

BURNED BRASS See AES USTUM

BURNED COPPER See AES USTUM


BURNED HARTSHORN See HARTSHORN


BURNED LEAD See CALCINATED LEAD

BURNED PEBBLE Alc. GESSMANN 1906 

BURNED TARTAR See CALCINATED TARTAR

BURNED VITRIOL See CALCINATED VITRIOL


BUTMONO Mag. Sigil for the demon linked with the planet Jupiter, given
by AGRIPPA 16C: 

BY DEGREES Alc. Mediaeval sigil for a term used in alchemy meaning
'gradually' or 'in stages', and having nothing to do with the term used
in its astrological sense. ALCHEMICAL 17C: 


BYSS Occ. LAW 1772  See ABYSS

C

CABBALISTIC SCRIPT See HEBRAIC SCRIPT

CADENT Ast. Modern sigil given by DE VORE 1947 for both the 'cadent house' and the 'cadent sign': 


CALAMINE Alc. SIGNA 17C    
 GESSMANN 1906                

CALCINATE Alc. The most common mediaeval sigils appear as part of a compound in the form recorded by FRANCKLYN 1627: 



ALCHYMIA 1563    FRANCKLYN 1627  

SHELTON 17C 

SOMMERHOFF 1701               

POISSON 1891 

GESSMANN 1906     LUEDY 1928 

SCHNEIDER 1962  

See also CALCINATION




CALCINATED ALUM Alc. SHELTON 17C          
 SOMMERHOFF 1701               


CALCINATED BRASS See AES USTUM



CALCINATED COPPER See AES USTUM




CALCINATED GOLD Alc. Two ancient Greek sigils are recorded by



BERTHELOT 1885:   DIDEROT 1763   




GESSMANN 1906     



A mediaeval sigil recorded by GESSMANN 1906 perhaps refers to the alchemical process of 'calcination of gold': 




CALCINATED HARTSHORN Alc. SOMMERHOFF 1701   ccv







GESSMANN 1906    ccv








CALCINATED LEAD Alc. Two sigils from the Greek alchemical tradition are recorded by BERTHELOT 1885  

SOMMERHOFF 1701  GESSMANN 1906   


CALCINATED SILVER Alc. Two sigils are recorded from the Greek alchemic tradition by BERTHELOT 1885  


The sigils recorded by SOMMERHOFF 1701   and that derived from this source by GESSMANN 1906  probably refer to the alchemical process of 'silver calcination'.


CALCINATED TARTAR Alc. ALCHEMICAL 170   3g    

GESSMANN 1906     


CALCINATED TIN Alc. A sigil derived from the Greek alchemical tradition is recorded by BERTHELOT 1885: 




CALCINATED VITRIOL Alc. SHELTON 170 


CALCINATION Alc. MICHAELSPACHER 1616 gives the sigil  next to the sigil for the sign or constellation Aries, either to symbolise the alchemical process of calcination or (less likely) the alchemical ANTIMONY. See CALCINATE.




CALX Alc. The sigils sometimes clearly refer to the ancient meaning

of lime or QUICKLIME, sometimes to the more modern meaning of the powder or friable substance obtained by the calcination of metals or minerals.

CROLLIUS 1670 



VALENTINE 1671   

SHELTON 17C 


SIGNA 17C   



SOMMERHOFF 1701           


LUEDY 1928  

SCHNEIDER 1962  



See also CALX CHYMICUS, CALX METALLORUM, CALX OVORUM and CALX TARTARIS







Under the heading *Calx* SOMMERHOFF 1701 lists also *Calx Saturni*: 



Calx Solis  and *Calx Veneris*: 

CALX CHYMICUS *Alc.* Mediaeval sigils recorded by ALCHEMICAL 17C: 

CALX METALLORUM *Alc.* A large number of mediaeval sigils is recorded by GESSMANN 1906, of which the following are worth recording:  

CALX OVORUM *Alc.* WORLIDGE 1651  SCHNEIDER 1962 


CALX SOLIS See CALX


CALX TARTARIS *Alc.* WORLIDGE 1651 

VALENTINE 1671 


But see also CALX

CALX VIVA See QUICKLIME

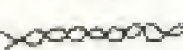

CAMAEAL *Mag.* Mediaeval sigil for the 'angel' of Mars, given by BARRETT 1801, but derived from the sigil given by TRITHEMIUS 1503 for SAMAEAL: 


CAMBRIEL *Mag.* Sigil for geomantic spirit given by HEYDON 1664, perhaps in error from AGRIPPA 1531: 

CAMPHOR *Alc.* SIGNA 17C 






















SOMMERHOFF 1701 

DIDEROT 1763 






















GESSMANN 1906   POISSON 1891 


ALBERTUS 1974 


CANANEAN SCRIPT *Occ.* One of the numerous scripts preserved under this name is the version given in relation to the Roman alphabet by RIVIERE 1938

a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z	θ	



This secret alphabet was originated for the Hebrew alphabet (see for example HEBRAIC SCRIPT), and has been taken over from one of the several versions called the CHALDEAN SCRIPT:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
													
													
ס	פ	צ	ק	ר	ש	ת							

CANCER *Ast.* Sigils for the zodiacal sign of the Crab, used indiscriminately for the constellation of the same name. Printed version of the sigil derived from one of several related forms in the Graeco-Byzantine tradition (see NEUGEBAUER 1959 below), given by HYGINUS 1482:  Said by AGRIPPA 1510 to be based on the movement of the crab, though this is entirely fanciful.


Ancient Egyptian (*demotic*): BERLIN 42AD 

STOBART 2C 


SPIEGELBERG 1911  


Graeco-Byzantine, c.500AD: NEUGEBAUER 1959  


ASTROLOGICAL 14C 


JANUA 14C 


MANSIONIBUS 1482 


BONATTI 15C 


TABLES 15C 

HERMETIS 16C 


TRITHEMIUS 1650 



TRACTS 17C 

WELLING 1735 


STEINER 1910 

BURCKHARDT 1967 


RUDHYAR 1970 


LEUPOLDI 14C gives a sigil for the constellation Cancer  as does
AGRIPPA 1510: 


See also COSMIC EGG, MOON ARCANUM and SPIRIT OF CANCER


LEUPOLDI 14C 

ASTROLOGICAL 15C 


QUADRANTIS 15C 


SCHYNAGEL 1500 


SIGILLIS 17C 


ASTROLOGY 17C 



VALLEMONT 1707 


STEINER 1906 


SUCHER 1958 


EBERTIN 1970 


SUCHER 1970 

CANE Alc. Two mediaeval sigils recorded by GESSMANN 1906:  


CANIS Ast. Sigil for the 13th lunar mansion, called Al Awwa in the
Arabic system, given in MANSIONES 14C: 

CANIS MAJOR Ast. Mediaeval sigil for the binary alpha Canis Majoris,
sometimes called Sirius, given in HERMETIS 13C: 


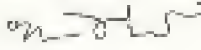
A related variant is given by AGRIPPA 1510, which has become the
standard sigil in astrology: 




CANIS MINOR Ast. Mediaeval sigil for the binary alpha Canis Minoris,
sometimes called Procyon, given in HERMETIS 13C: 

A related variant given in AGRIPPA 1510 has become the standard
sigil in astrology:  EVANS 1922 



CAPELLA Ast. Mediaeval sigil for the fixed star alpha Aurigae, given
in HERMETIS 13C under the name of ALAYOCH 
this sigil was wrongly transmitted by AGRIPPA 1510, with the result
that the sigil in common use may be confused with that for ALDEBARAN.

The CUPELLA is sometimes called a 'capella'. See also ALAYOCH


CAPILLUS Ast. Sigil for the eleventh lunar mansion, called Al Zubrah in the Arabic astrological system, given by MANSIONES 14C: 
A sigil for the amulet linked with this mansion, called Venter Leonis, is recorded by ABANO 1303: 

CAPRICORN Ast. Zodiacal sign of the Goat-fish, frequently mis-termed the Goat: the sigils are used indiscriminately for the constellation of the same name. AGRIPPA 1531 derives the mediaeval sigil from the tail of the goat, but this is entirely fanciful, and it is likely that the common form is derived from the duality of the goat-fish form. The printed version is from the manuscript tradition, as given by HYGINUS 1482  FIRMICUS 1499  and LILLY 1647 
The sigils for this sign are numerous, and to avoid confusion the entries below have been set out in three sections - MODERN VARIANTS, COMMON VARIANTS (on the modern forms), and RARE forms.


MODERN VARIANTS


SIBLY 1790  

MODERN ASTROLOGY 1899 

NEUGEBAUER 1959 

CIRLOT 1962 

NEERACHER 1967 

SUCHER 1970 

COMMON VARIANTS

CHAUCE 15C


SCHYNAGEL 1500 

PICCOLOMINI 1558 

AGRIPPA 16C 

MARY 16C 

BLUNDEVILLE 1602 

ALCHEMICAL 17C 







LUCCA 17C 

TABLE 17C 

CHRISTIAN 1870 

VREEDE 1954 


BURCKHARDT 1967 

HADES 1969 

HOROSCOPES 15C 



DARIOT 1557 

GIUNTINI 1583 



HERMETIS 16C 



SMITH 16C   

HOROSCOPE 1614 



RULES 17C  

VALLEMONT 1707 

WELLING 1735 
CARRICHTERUS 18C 


GEHEIME 1785 
SYSTEMES 18C 

RARE

Ancient Egyptian (demotic): BERLIN 42AD  


STOBART 2C  SPIEGELBERG 1911  

Graeco-Byzantine, c.500AD: NEUGEBAUER 1959


ASTROLOGICA 14C 

DESTINATIONUM 14C 


JANUA 14C 

LEUPOLDI 14C 


MANSIONIBUS 1482 

ASTROLOGICAL 15C 


BONATTI 15C 


FREGOSUS 15C 

QUADRANTIS 15C 

TABLES 15C 

LAMBECIUS 15C 


TRITHEMIUS 1503 

AGRIPPA 1510 

THURNEYSSER 1570 

THURNEYSSER 1574 

BLUNDEVILLE 1602 


ASTROLOGICAL 1650 

HEYDON 1650 

BELOT 1667 

ASTROLOGY 17C   



LEROY 17C 

MAGICI 17C 


PROWSSE 17C  



SIGILLIS 17C 



SOMMERHOFF 1701    


FREHER 1717  


PYTHAGORAS 18C 

WILSON 1820 


GESSMANN 1906  

SUCHER 1975  

LUEDY 1928 records a related sigil from the Syrian astrological tradition: 


LEUPOLDI 14C gives a sigil for the constellation: 


See also SPIRIT OF CAPRICORN


CAPUT Ast. Usually the single word *caput* in an astrological context refers to *caput draconis*, 'the dragon's head', originally an astrological term, but now used in astrological, alchemical and geomantic contexts. The term in its astrological sense refers to the Moon's north Node, the point at which the ascending orbit of the Moon intersects the ecliptic. The sigil most commonly used is mediaeval in origin, derived from the ancient Greek (see **NODE**), as for example the form given by LILLY 1647:  The entry below is

divided into two parts - one listing the astrological and alchemical sigils, the other listing the geomantic sigils.


ASTROLOGICAL AND ALCHEMICAL

ASTROLOGICA 14C 


JANUA 14C 


CANONES 15C 


BONATTI 15C 


SIGNIFICATIONES 15C 

TABULAE 15C 


SCHYNAGEL 1500 






DEUTSCHE 1961 

A mediaeval abbreviation is given by CHASSANT 1884: 

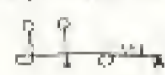


It is not uncommon for modern ephemerides to give this sigil in a form which may be confused with that more accurately used for LEO: 

GEOMANTIC

The most common form is that used for one of the sixteen geomantic figures:  This *caput draconis* is linked by AGRIPPA 1531 with the element Earth and the zodiacal sign Virgo: a multitude of variants (stars, dots, floral devices, etc.) is used to denote the same four-fold arrangement. The following sigils are from late mediaeval sources, and are sometimes used in astrological and magical contexts to connote the force and nature of astrological caput (above) as for example in TRITHEMIUS 1503.

AGRIPPA 1531      the same source gives also the form  which is surely wrong.

HEYDON 1664 records a sigil  which is also incorrect.


CAPUT ALGOL Ast. Mediaeval sigil for fixed star reputed to be the most evil in the skies, the modern *beta Persei*, given by HERMETIS 13C in an original form:  EVANS 1922 (mediaeval): 
A related variant is recorded by AGRIPPA 1510, which has become the standard modern form for the sigil: 

CAPUT ARIETIS See CORNUA ARIETIS


CAPUT CANCRI See OCULUS

CAPUT CANIS Ast. The 5th of the lunar mansions, called *Al Hak'ah* in

the Arabic astrological system, a sigil for which is given by

MANSIONES 14C: 

A sigil, or group of sigils, linked with this mansion (under the name of *finis Tauri et Geminorum*), is recorded for amuletic use by


ABANO 1303: 


CAPUT DRACONIS See CAPUT

CAPUT MORTUUM Alc. Usually this alchemical residue is signified by a vestigial drawing of a human skull, the 'death's head', but one or two other variants exist:





WORLIDGE 1651  

VALENTINE 1671 

ALCHEMICAL 17C 



SIGNA 17C 


SOMMERHOFF 1701    



   

CARRICHTERUS 18C 

DIDEROT 1763 



GESSMANN 1906    


ALBERTUS 1974 

SCHEIDER 1962  

SOMMERHOFF 1701 gives the sigil  for *terra damnata*.


CAPUT TAURI See COR TAURI


CARBON DIOXIDE Alc. SCHEFFERS 1775 gives the sigil  for his *acidum aereum*, for which BERGMANN 1785 gave the variant: 

CARCER Geo. Sigil for one of the sixteen geomantic figures:  A multitude of variants (dots, stars, floral devices, etc.) are used to denote the same four-fold arrangement. *Carcer*, 'prison', is linked by AGRIPPA 1531 with the element of Earth, the planet Saturn, and the zodiacal sign Pisces. The following sigils are derived from the mediaeval tradition, and are sometimes used to denote the planet Saturn, as for example in TRITHEMIUS 1503.



AGRIPPA 1531        




CARDINAL See CARDINALITY




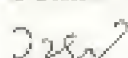





CARDINAL CROSS Ast. Sigil introduced, with a complicated supportive rationale, by BAILEY 1934 to represent the four *cardinal* zodiacal signs (Aries, Cancer, Libra and Capricorn): 

CARDINALITY Ast. Modern sigil for the cardinal quality, recorded by DE VORE 1947: 
See also CARDINAL CROSS.



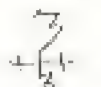

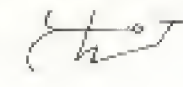
CASK See CUPELLA


CASSEROLE Alc. Two mediaeval sigils recorded by DIDEROT 1763:  


CASSIEL Mag. Three mediaeval sigils for this angel of Saturn recorded by BARRETT 1801:    though the last sigil is given by TRITHEMIUS 1503 as for ORIPHIEL.

SCHEIBLE 1848 records many mediaeval variants:   
      8


See also SPHERE OF SATURN


CASSRIEL Mag. SCHEIBLE 1848 gives several sigils for this demon: 
   


CASTOR OIL Alc. BERTHELOT 1885 records an ancient Greek sigil for this liquid: 

CAUDA Ast. Usually the single word *cauda* refers to *cauda draconis* (the dragon's tail), which was originally an astrological term, but which is now used in both alchemical and geomantic contexts as well. In the astrological tradition it was intended to denote the Moon's south NODE, the point at which the descending orbit of the moon intersects the ecliptic. The sigil most commonly used is mediaeval (though derived from the ancient Greek), as given in LILLY 1647:  The entries below are divided into two parts, the first being *ASTROLOGICAL*, the second *GEOMANTIC*.

ASTROLOGICAL

JANUA 14C 


BONATTI 15C 

SIGNIFICATIONES 15C 

SCHYNAGEL 1500 

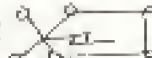
STRAGGLING 1824 

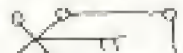
GEOMANTIC

A basic sigil is given for one of the sixteen geomantic figures, called *cauda draconis*:  A multitude of variant sigils exists (with stars, dots, floral devices, etc.) used to express the same four-fold arrangement. *Cauda* is linked by AGRIPPA 1531 with the element Fire, and the zodiacal sign Sagittarius. The following sigils are derived from the mediaeval tradition, and are sometimes used in astrological and magical contexts to express the idea of *cauda draconis* in its astrological sense, as for example in TRITHEMIUS 1503.


AGRIPPA 1531 

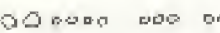
CAUDA CAPRICORNI Ast. Mediaeval sigil for the fixed star *delta*


Capricorni, sometimes called *Deneb Algedi*, given in HERMETIS 13C 

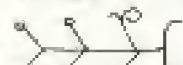
AGRIPPA 1531 gives a variant which has entered the European occult tradition: 


CAUDA LEONIS Ast. The 12th of the lunar mansions, called *Al sarfah* in Arabic astrological system, for which MANSIONES 14C gives a mediaeval sigil: - ⊙ - -

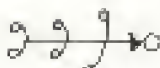
A series of sigils linked with this lunar mansion (called *finis Leonis et principis Virginis*, and perhaps linked with SPICA) is given for amuletic use by ABANO 1303: 


CAUDA SCORPIONIS Ast. The 19th of the mediaeval lunar mansions, called *Al shaula* in the arabic astrological system, a sigil for which is given by MANSIONES 14C: 

A sigil linked with this lunar mansion (called *finis Scorpionis et caput Sagittarii*) is given for amuletic use by ABANO 1303: 


CAUDA URSAE *Ast.* Mediaeval sigil for the double star *alpha Ursae Minoris*, sometimes called *Polaris*, *Stella Polaris*, *Cynosura* or the *Pole Star*, given by HERMETIS 13C: 

AGRIPPA 1531 gives a variant which has entered the European occult tradition: 


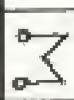







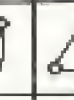
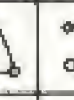
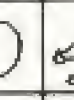
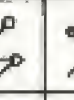







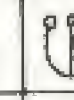
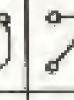
AGRIPPA 1510 gives: 

EVANS 1922 (mediaeval): 




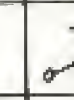





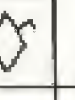
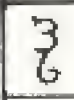



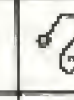




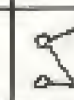
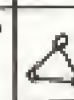





CAUSTIC METAL See CALX.

CELANDINE *Alc.* BERTHELOT 1885 records an ancient Greek sigil: 


CELESTIAL SCRIPT *Occ.* A number of secret alphabets, variously called 'celestial', 'angelic' or 'supercelestial', has been recorded in various occult texts, among the most well-known of which is that given by AGRIPPA 1531:

κ	ϙ	ι	γ	η	ι	ι	η	υ	'	ϙ	ι	η	ι
													
													
ο	υ	ε	ζ	η	γ	ψ	ρ						


The more or less genuine 'celestial' scripts have been derived from the Hebraic alphabet (see HEBRAIC SCRIPT), but some writers, such as RIVIERE 1938 have adapted these for the Roman alphabet. Below is his 'angelic' alphabet, compared with his 'celestial':



N	ϙ		γ			J	E	η		γ	ι	ϙ	γ
a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		
													






But see also SECRET SCRIPTS.

CELESTIAL VAPOUR Alc. The sigil given in the collection of Greek texts by BERTHELOT 1885 relates to *aithali ouranou*: —— which BERTHELOT 1885 translates somewhat materialistically as 'celestial vapour', though the form of the sigil would suggest something of a spiritual nature - perhaps relating to the smoke of the pythonic oracles, or even (though more doubtfully) to the etheric forces described in the theosophical tradition.

CEMENT Alc. In most contexts it is clear that a verbal use is intended by the sigil.

SHELTON 17C 


DIDEROT 1763  

GESSMANN 1906 records several mediaeval sigils:     

SCHNEIDER 1962 

CENTRAL POINT See ARCHETYPES.

CERA See WAX.


CERES Ast. Sigil given by WILSON 1819 for 'planet' (in fact an asteroid) in orbit between Mars and Jupiter: 

KOCH 1930 

SIDGWICK 1973 (D)

CERUSSA See WHITE LEAD.

CHALAMINT STONE Alc. FRANKLYN 1627 

CHALCITE Alc. The sigil is derived from an abbreviation of the Greek word recorded by BERTHELOT 1885, and probably relates to copper pyrites: 

CHALDEAN SCRIPT Occ. One of the numerous secret alphabets in the tradition of HEBRAIC SCRIPT. The alphabet recorded here is that

given by VIGNERE 1586:

κ	ε	λ	γ	π	ι	ζ	η	υ	ϑ	δ	ψ	χ	θ
ο	υ	ε	ζ	π	γ	ψ	η						

The alphabet has nothing to do with the historic Chaldean cuneiform, but in mediaeval terminology Chaldean was synonymous with astrologer.

CHALK *Alc.* Two mediaeval sigils are recorded by GESSMANN 1906:
FRANCKLYN 1627 gives two sigils for 'chalk containing gold':

CHAOS *Occ.* DEE 1564 gives the sigil but see also ELEMENTS and ABYSS.

CHARACTER *Occ.* A short-form or abbreviation for character in the sense of 'sigil', and with reference to the planetary or alchemical symbols, is found only in manuscripts, as for example in CONJURATION 14C: There exists a wide range of different sigils referred to in occult literature as 'characters', many of which are listed in this dictionary under the heading of PLANETARY SYMBOLS: but see also CHARACTERS OF ELEMENTS and HERMETIC SIGIL.

CHARACTERS See PLANETARY SYMBOLS.

CHARACTERS OF ELEMENTS *Alc.* The following sigils are given by BRAHE 1582 as characters, but these are not intended to act as sigils in the ordinary sense for the relevant elements: they are intended for simple amuletic use.

AIR:

EARTH:




FIRE:


WATER:


For the traditional forms, see AIR, EARTH, ELEMENTS, FIRE, QUINTESSENCE,

THREE AIRS, THREE EARTHS, THREE FIRES, THREE WATERS and WATER.

CHARCOAL *Alc.* Two mediaeval sigils given by GESSMANN 1906: 

CHARIOT *Occ.* WIRTH 1927 relates this 7th arcanum of the Tarot pack to the Hebraic ZAIN, and associates with it the sigil  which is the so-called CROSS of Lorraine, which WIRTH 1927 sees as the primitive form of the Zain (though a more precise etymology for the graphic vestigial form is that of a 'decorative staff' within the Egyptian hieroglyphics). WIRTH 1927 also associates the two sigils   with the arcanum, presumably because these are to be found within the compositional structure of the design.




CHENOR *Mag.* Sigil used for a spirit (perhaps the original Chanief) by HEYDON 1664 to represent the letter C in the secret writing called the 'Alphabet of Angels and Genii': 

CHERUBIM *Occ.* SUCHER 1975 appears to link the sigil for Aquarius  with the sphere of the Seraphim, which is traditionally associated with either the 'sphere' of the stellatus or with the zodiacal sphere itself. In effect, each of the sigils for the four fixed signs of the zodiac (TAURUS, LEO, SCORPIO and AQUARIUS) could theoretically be used to represent one of the individual cherubs, but most symbolists have recourse to pictorial images, rather than sigils.


CHRIST *Rel.* A large number of sigils, most often involved with the symbolism of the CROSS, have been used to symbolise Christ, and the following consists merely of a selection taken from occult sources:








SCHEIBLE 1848 








BOCK 1931 







SHEPHERD 1971   

VERARDI 1972 











GETTINGS 1978 







TESTA 1962 gives a whole series of 'gnostic Samaritan-Christian' sigils which might be said to symbolise Christ:       


      



The same source lists also a number of related sigils under CHRISTMON and JESUS, along with 
CHASSANT 1884 records a mediaeval range:     
See also CHRIST TRIUMPHANT.























CHRISTMON Rel. Very many mediaeval and modern variants are recorded, most of them relating in effect to CHRIST or CROSS.

KOCH 1930 gives   whilst TESTA 1962 records some early sigils derived from the Judaeo-Christian tradition:   
    








CHRIST TRIUMPHANT Rel. A series of sigils recorded by TESTA 1962 relates to a graphic tradition which abbreviates the sign of Victory (N-IC-A) with the V (VAU) of Jesus:     
The magical alphabet of Anael in SCHEIBLE 1848 gives a sigil for Christ Triumphant: 
See also CHRIST, CHRISTMON and JESUS.

































































CHRYSOCOLLA Alc. Early mediaeval sigil, probably derived from the ancient Greek, recorded by SHEPHERD 1971 for solder of gold: 

CHRYSTALLUS Alc. Two sigils given by SIGNA 17C:  






CINDERS Alc. WORLIDGE 1651   CROLLIUS 1612 
VALENTINE 1671  SIGNA 17C  
SOMMERHOFF 1701    
DIDEROT 1763  GESSMANN 1906   
For cinis clavellatis SOMMERHOFF 1701 gives   
For cineris salicis SIGNA 17C gives     


CINNABAR Alc. The common alchemical term for the red form of mercuric sulphide - though the sigil is also used for the pigment vermillion.


WORLIDGE 1651    CROLLIUS 1612 
CROLLIUS 1670  VALENTINE 1671  

SHELTON 17C    SIGNA 17C      
 SOMMERHOFF 1701               
             
 DIDEROT 1763    
 GESSMANN 1906                
 CARBONELLI 1925   LUEDY 1928 
 SCHNEIDER 1962 
 BERTHELOT 1885 records two Greek sigils:  


CINNABAR OF ANTIMONY Alc. Two sigils given by DIDEROT 1763:  

CIRCULATING FIRE Alc. Mediaeval sigils given by GESSMANN 1906, mainly derived from the common sigil for FIRE:     


CIRCULUS DUPLEX Occ. Sigil given by HERMES 1613 in a series of graphic occult structures:  The *duplex* symbolises the idea of spiritual growth - an inner quality is protected within the nutrient of a shielding outer quality. The sigil may also be interpreted as being symbolic of the alchemical process itself.


CLAVIS Occ. Sigil derived from Dee's MONAD by Boehme, and called by him 'the Seven Forms of Spirit' relating to his *Wirkende Eigenschaften* (see MUSES 1951):  The sigil combines the 'Seven Forms' of the seven planets:


Saturn-Moon which gives 'Harsh desiring Will': 


Mercury-Jupiter which gives 'Bitter or stinging': 

Mars-Venus which gives 'Anguish till the "flash of Fire"': 

Sun which itself represents the 'flash of Fire' and the 'Fire World': 










Venus-Mars which gives 'Light or Love, where the water of Eternal Life flows': 

















Jupiter-Mercury which gives 'Noise, sound or Mercury': 








Moon-Saturn which gives 'Substance of Nature': 




MUSES 1951 presents variants of these, according to Frober, in the order given above, but with a more thorough interpretation and with




the sigillic forms:       
See also LAW 1772.

COAGULATE *Alc.* The sigils below, all of which are mediaeval in origin, refer to the verbal use of the word. But see also COAGULATION
 WORLIDGE 1651    
 VALENTINE 1671    
 LUEDY 1928 

COAGULATION *Alc.* Sigil given by GEHEIME 1785 for the alchemical process of 'thickening substances': 
 SIGNA 17C          
 GESSMANN 1906     
 See DISSOLVE.

CORALT *Alc.* ALCHEMICAL 17C 
 BERGMANN 1785 
 LUEDY 1928 
 SCHEFFERS 1775 
 GESSMANN 1906  
 SCHNEIDER 1962 



COHABITIO *Alc.* The word refers to an alchemical process.
 WORLIDGE 1651  
 ALCHEMY 1650 


COLCOTHARUM *Alc.* Mediaeval sigils given by GESSMANN 1906:  
 



COMET *Ast.* Modern sigil recorded by SHEPHERD 1971: 

COMMISTIO See MIX


COMMON SALT See SALT

COMPOSE *Alc.* SOMMERHOFF 1701 gives the forms  


COMPOSITION *Alc.* An ancient Greek sigil is given by BERTHELOT 1883: 


CONCENTRATED SPIRIT OF WINE Alc. GESSMANN 1906  

CONCH Alc. SOMMERHOFF 1701  





CONDENSED VAPOUR Alc. An ancient Greek sigil is recorded by
BERTHELOT 1885: 

CONGEAL Alc. DIDEROT 1763  




CONGELATION Alc. MICHAELSPACHER 1616 gives the sigil  next to
the sign or constellation Taurus, either to symbolise the alchemical
process of Congelation, or (less likely) the alchemical Bitumen.



CONJUNCTIO Geo. Sigil for one of the sixteen geomantic figures: 
A multitude of variants (stars, dots, floral devices, etc.) is used to
denote the same four-fold arrangement. Conjunctio is linked by
AGRIPPA 1531 with the element of Air, the planet Mercury and the
zodiacal sign Virgo. The following sigils are derived from late-
mediaeval sources, and are sometimes used to denote the planet Mercury,
as for example in TRITHEMIUS 1503.

AGRIPPA 1531            



CONJUNCTION Ast. An aspect in which two or more planets are in the
same degree of the zodiac. The common form of the sigil is precisely
that found in mediaeval manuscripts, as for example in SIGILLIS 17C 
ASTROLOGICAL 15C  KALENDAR 15C 
HOROSCOPE 1614 


A series of individual sigils, intended to denote particular planetary
conjunctions has been given by AGRIPPA 1510:


SATURN AND JUPITER:   

SATURN AND MARS:  

JUPITER AND MARS  

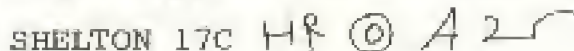
SATURN, JUPITER AND MARS:  

CONSTRUCTION Occ. A modern sigil given by CIRLOT 1962 to represent 'the constructive principle within totality', symbolised by the TERNARY acting upon the QUATERNARY within INFINITY, thus: 



CONVERT Alc. Sigils used only in descriptions of alchemical processes in the mediaeval form given by GESSMANN 1906: 

COOPERTA Ast. Fifteenth of the mediaeval lunar mansions, called Al Ghafr in the Arabic astrological system, given by MANSIONES 14C: °°


COPPER Alc. Since the occult theory of signatures links copper with the planet VENUS, virtually any of the sigils for this planet may also be used to denote the metal in an alchemical context. The following sigils appear to have been used specifically to denote the metal:



SHELTON 17C 


SIGNA 17C 

SOMMERHOFF 1701 gives the series of sigils  and notes also that this is the *corpus immundum et imperfectum*, an idea related to the esoteric astrological tradition regarding the planet Venus. Additionally, SOMMERHOFF 1701 gives 





DALTON 1808 

GESSMANN 1906 



SHEPHERD 1971 

The following sigils have been recorded by GESSMANN 1906, relating to the alchemical copper:


COPPER CRYSTAL 





COPPER IRON 

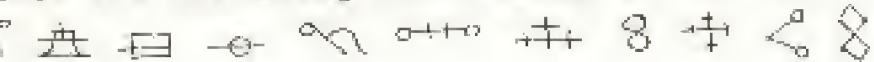
COPPER ORE 



COPPER PLATE 


COPPER SPLINT 


BERTHELOT 1885 gives an ancient Greek form for *cyprus copper* 


and one for *copper ore*  in addition to two sigils from *chalkos* 
and two for *copper pure*:  


WORLDIDGE 1651 gives the following list, among which may be one or two dubious forms: 

COPPERAS Alc. Term generally applied in alchemical texts to the sulphates of copper, iron and zinc (blue, green and white copperas, respectively), but now generally applied to the iron sulphates, also called green VITRIOL. Another term is WHITE VITRIOL. Copperwater is another general term, for which ONOMASTICUM 1574 gives:  BERTHELOT 1885 records the Greek form  which is derived from the abbreviation of chalcanthos.


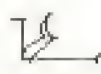

COPPER CALCINATE Alc. BERTHELOT 1885 records an ancient Greek sigil which is identical to that used for ordinary COPPER: 


COPPER FILINGS Alc. Two sigils common used in the mediaeval period for COPPER are listed by BERTHELOT 1885 from ancient Greek texts as denoting copper-filings: 


COPPER LEAF Alc. BERTHELOT 1885 records two ancient Greek sigils which were used for copper leaf: 

COPPER ORE Alc. BERTHELOT 1885 gives an ancient Greek sigil which was still in use during the mediaeval period, though sometimes used for COPPER: 


COPPER WATER See COPPERAS


CORAL Alc. DIDEROT 1763  
BERTHELOT 1885 records the Greek alchemical sigil 


COR LEONIS Ast. Mediaeval sigil for the triple star alpha Leonis, sometimes called 'the little king', given in HERMETIS 130 


AGRIPPA 1510 


EVANS 1922 

CORNUA ARIETIS Ast. First of the mediaeval lunar mansions, called *Al Sheratain* in the Arabic astrological system, for which a sigil has been recorded by MANSIONES 14C: 

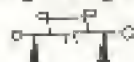
A sigil linked with this mansion, but used for amuletic purposes, is recorded by ABANO 1303: 



CORNUA SCORPIONIS Ast. The 16th of the mediaeval lunar mansions, called *Al Jubana* in the Arabic astrological system, a sigil for which is given by MANSIONES 14C: 


CORONA Ast. The 17th of the mediaeval lunar mansions, called *Al Jabhah* in the Arabic astrological system, for which a sigil is given by MANSIONES 14C: 


A sigil designed for amuletic use, and linked with this mansion (called *finis Libri*) is given by ABANO 1303: 


CORPUS See BODY



COR SCORPIONIS Ast. Mediaeval sigil for the binary *alpha Scorpii*, sometimes called *Antares*, given by HERMETIS 13C: 


AGRIPPA 1510 gives a variant which has become the commonly accepted sigil:  EVANS 1922 




The same name is used also for the 18th of the mediaeval lunar mansions, (called *Al Kalb* in the Arabic astrological system), and a sigil for this is recorded by MANSIONES 14C: 


COR TAURI Ast. The fourth of the mediaeval lunar mansions, called *Al Dabaran*, in the Arabic astrological system, a sigil for which is given by MANSIONES 14C:  But see also ALDEBARAN.


A sigil clearly linked with this fourth mansion, but called *Caput tauri et venter*, is given an amuletic use by ABANO 1303: 



The mansion called *Caput Tauri* is the third of the lunar mansions, and is given the sigil  by MANSIONES 14C, and the amuletic sigil  by ABANO 1303, who terms it *finis Arietis*.



COSMIC EGG Occ. In his account of Tarot symbolism, WIRTH 1927 gives the sigil frequently used for CANCER  as the 'fecundated cosmic egg' of the Chinese. See also PHILOSOPHIC EGG.


COSMOS Occ. Sigil derived by WELLING 1735 to symbolise the complete universal character of light and darkness working together:  HOMER 1723 gives the two sigils   as the last in the chain of God's coming into being, the so-called *Golden Chain*, representative of the *Cosmos*, as opposed to the *CHAOS* at the beginning of the chain.


COVERED POT Alc. CROLLIUS 1670  But see CRUCIBLE.


CREATION Occ. A sigil given by WELLING 1735 is taken to symbolise the six days of Creation, or the elements as an outflow of the Divine Fire of the Godhead: 

BLAVATSKY 1888 gives the simple sigil  along with a profoundly esoteric account of the relationship between the sign TAURUS and the PLEIADES in the constellation of that name, which she terms (in full accordance with the Cabbalistic tradition) the *sidereal septenate*, which manifests from the 'concealed  '.


The relationship between the 'invisible' creative force of the sign Aries and the manifestation of the 'matter' of Taurus is also given a sigillic form by SUCHER 1975 in his highly personal graphic symbolism. He claims that the creative force of Aries  may 'in a symbolic sense' be read as the TAU form:  But see also SACRIFICE.

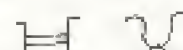
A further attempt to symbolise in graphic form the idea of creation has been made by KOCH 1930, with a sigil which is (among other things) unfortunately an ancient sigil for the earth: 

CREATIVE INTELLECT Occ. A somewhat personal sigil, based on the common sigil for the element FIRE, is given by KOCH 1930: 

CREATIVE POTENCY Occ. BLAVATSKY 1877 gives the sigil  to cover the idea of latent creativity, but see also CREATION, ONE and ORIGIN.


CROCUS Alc. The sigil is restricted to the substance used in the alchemical processes, and has no botanic implication.

BERTHELOT 1885 records a Greek sigil: 


DIDEROT 1763 

LUEDY 1928 

SOMMERHOFF 1701 gives the following sigils for 'flowers of crocus',

crocus aromaticus (See SAFFRON FLOWER): 


See CROCUS MARTIS and CROCUS VENERIS.

CROCUS ANTIMONY Alc. GESSMANN 1906 

CROCUS AROMATICUS See CROCUS and SAFFRON FLOWER

CROCUS MARTIS Alc. WORLIDGE 1651 

ALCHYMIA 1563 

CROLLIUS 1670 

ALCHEMICAL 17C 


SHELTON 17C 


SOMMERHOFF 1701 

SIGNA 17C 

DIDEROT 1763 


GESSMANN 1906 

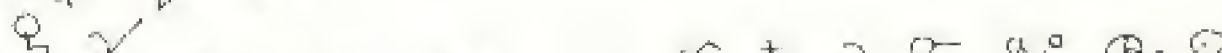
SCHNEIDER 1962 

CROCUS METALLORUM Alc. SOMMERHOFF 1701 


CROCUS VENERIS Alc. This alchemical substance is generally regarded as being the same as AES USTUM, but the sigillic tradition would suggest that this was not always the case.

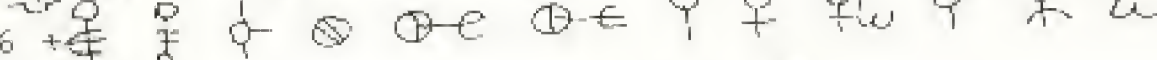
VALENTINE 1671 


FRESNE 1688 


SIGNA 17C 



SOMMERHOFF 1701 












DIDEROT 1763 

GESSMANN 1906 

CARBONELLI 1925 


LUEDY 1928 

CROSS Rel. Along with the related SWASTIKA, this is one of the oldest of sigils, almost universal in use and application. In her study of the ancient symbolic language, BLAVATSKY 1888 gives much space to the cross, which she sees as being derived from the union of male and female, Spirit and Matter, this meeting being 'the emblem of life eternal in spirit on its ascending arc, and in matter as the ever resurrecting element - by procreation and reproduction'. The spiritual male is the vertical line | whilst the differentiated matter-line is the horizontal: — The former is said to be invisible, the latter on the plane of objective perception. BLAVATSKY 1888 gives also the sigil  as the 'astronomical cross of Egypt', but the Tau-Cross which is reversed and encircled is discussed in its esoteric connexion with the crucifixion of CHRIST, for a simple version of this sigil is the Rose Cross: 

A large number of variant sigils is recorded in occult sources, in addition to the standard forms listed by traditional names below. For example, a tree-cross given by VERARDI 1972 is said to unite the three worlds of the Celestial, Terrestrial and Infernal:  TESTA 1972 reproduces many early Christian cross sigils, among which are the axe-cross, tau-cross and the curious hampt-cross, all of which are listed below. TESTA 1962 also reproduces the various cross-forms given in the famous Poem XIX by Paulinus of Nola, of which the following are out of the ordinary:      
   


The following alphabetical list of cross-names does not give sources simply because they are so common: they have all at one time or another appeared in occult sources.

AXE-CROSS   


CELTIC 

CLEVES 

COPTIC 


DECUSSATA 

FLEURY 


GNOSTIC 


DOTOMNEE 

CHEVRON 







COMMISSA 

CROSSLET 






EGYPTIAN 

GAMMADA 


GREEK 




HAMPT     LORRAINE MOLINE PATEE POMEE RUSSIAN  ST ANTHONY  TAG     TREFLEE 
















See also CHRIST, CHRISTMON and CHRIST TRIUMPHANT.

LATIN MALTESE PAPAL PATEE PITCHEE POTENT ST ANDREW ST PETER THIEVES VOIDED 

CROSSING THE RIVER See TRANSITUS FLUVII

CROSSWHEEL Occ. The third of Boehme's Divine Outpourings in the 'becoming of God', described as the 'first matter of all sublunary bodies' in HOMER 1723:  But see HOMER'S GOLDEN CHAIN.

CRUCIBLE Alc. The most common mediaeval sigils are vestigial drawings of containers, but WORLIDGE 1651 gives:   


VALENTINE 1671 SOMMERHOFF 1701       DIDEROT 1763  SCHNEIDER 1962   ALBERTUS 1974 BERTHELOT 1885 records an ancient Greek sigil: 

See also AHENUM, CUPELLA and TIGILLUM

CRUDE METAL Alc. ALCHEMICAL 170  

See also BRASS.

CRUDE WINE ACID Alc. A sigil given by GESSMANN 1906 is probably late mediaeval: 

CRYSTAL Mag. ALCHEMY 1650 DIDEROT 1763  

SCHEFFERS 1775 XX

GESSMANN 1906 C Q +E HE Q Q Q Q Q Q

SCHNEIDER 1962 +E

ALBERTUS 1974 S

SCHEFFERS 1775 gives the sigil DO for Crystalli Lunae.

CRYSTALLISED VERDIGRIS Alc. A number of mediaeval sigils are recorded

by GESSMANN 1906 +E R X O O O H H S I J

CRYSTAL OF SATURN Alc. DIDEROT 1763 °Z° V S

CUCURBITA Alc. WORLIDGE 1651 O S

LUEDY 1928 A

SCHNEIDER 1962 gives the sigil CC and for cucurbita coeca: A

See also BOILER

CUPELLA Alc. SOMMERHOFF 1701 gives the sigils T P X X O for capella, 'the container in which separation of the impure from the pure metals takes place'.




The sigil given by SIGNA 17C is probably intended to symbolise the wooden cask or cupula: T° (but see CUPELLATION)

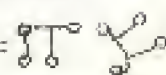

SIGNA 17C gives sigils for cupellare, which probably refer to the idea of 'casking in a wooden tub': P R L Z



CUPELLATION Alc. BERTHELOT 1885 records two Greek variants, both short-forms for the Greek word used to designate the process of testing or assaying or refining (precious) metals in a cupel: J J





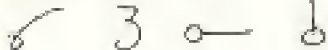



























CYPRUS COPPER See COPPER.
















D





DAIMON Ast. The Greek word *daimon* is confused in many contexts with the modern 'demon', which is unfortunate, since only the Greek *kakadaemon* works evil, and the Greek referred to an altogether higher intelligence. In the astrological system of the ancient Greeks, the *daimon* (more exactly, the *klipos daimonos*, 'the part of the daimon') was that degree of the zodiac in mirror-image, relative to the Ascendant, of the *pars fortunae*, for which a sigil is recorded in OMONT 1894:  The Greek sigil recorded under the name *daimon* by BERTHELOT 1885 may not be related to this astrological *pars*:  NEUGEBAUER 1959 records an early Graeco-Byzantine variant: 


DALETH Occ. The fourth letter of the Hebrew alphabet (see HEBRAIC SCRIPT), for which many derivatives are given within the tradition of secret alphabets, notably the series recorded by BARTOLOZZI 1675:  WIRTH 1927 equates daleth with the Tarot arcana the EMPEROR, and in his treatment of the graphic etymology from the vestigial drawing of the Egyptian hieroglyphic traces the form of the letter to the idea of door: 


DARKNESS Occ. Sigil derived by WELLING 1735, probably from the alchemical form for NIGHT, to symbolise the setting free of the subterranean destructive forces of darkness:  OLIVER 1828 gives the sigil as a symbol of the profound secrecy or 'darkness' under which the initiates were placed, the form being a vestigial drawing of the Masonic trowel: 

DAY Alc. ALCHYMIA 1563  ALCHEMY 1650 
 VALENTINE 1671  FRESNE 1688 
 SIGNA 17C 
 GESSMANN 1906           
 BERTHELOT 1885 records an ancient Greek sigil for days: 
 CHASSANT 1884 records a mediaeval abbreviation (for dies): 
 KOCH 1930 gives the sigil  for the rune Dag.
 SOMMERHOFF 1701 gives a series of sigils, most of them recorded by
 GESSMANN 1906 above, but notes that 'among alchemists (Medicos) not
 only the time of sunlight, but the nighttime itself makes up a day -
 a *Dies Naturalis*'. Within such a framework, the sigils given under
 DAY AND NIGHT are also relevant to the idea of 'day'.
 SOMMERHOFF 1701 gives:             

DAY AND NIGHT Alc. FRANCKLYN 1627 
 VALENTINE 1671  SHELTON 17C 
 GESSMANN 1906     
 SCHNEIDER 1962     
 BERTHELOT 1885 records an ancient Greek form (but in this connexion,
 see the note relating to SOMMERHOFF 1701 in DAY above): 
 CROSLAND 1962 records a Greek form for 'days': 
 See also NIGHT

DEATH Occ. Usually a vestigial drawing of a 'death's head' is used as
 a sigil or symbol for 'death', but a number of sigils have been
 derived from the Greek *Thanatos* - from the capital letter *Theta* - as
 for example in SMITH 16C, within an astrological context:  
 CHASSANT 1884 records: 
 BOCK 1931 gives the uncommon form: 
 The CAPUT MORTUUM of alchemy is the 'reject' residue left after the
 alchemical process has been completed.

DEATH ARCANUM Occ. WIRTH 1927 relates this 13th arcanum of the Tarot
 pack to the Hebraic MEM, and associates with it the sigil  which

he claims to be derived from the primitive form for *mem* - though, of course, the connexion with 'water' expressed in the Egyptian hieroglyph as a vestigial drawing (see JENSEN 1970), and the connexion with the sigil for SCORPIO, are also relevant. WIRTE 1927 relates the card to the sigil for SATURN  presumably because the form may be traced in the structure of the design, and because this planet is exoterically linked with the idea of death.


DEATH'S HEAD See CAPUT MORTUUM


DECAD See SENARY

DECADE Occ. In her complex numerological study BLAVATSKY 1888 gives a sigil for the decade which is linked with the ten of the *Sephirothic* tree, the 'celestial fruits, the ten or ⑩ born out of the two invisible male and female seeds making up the 12, or the Dodecahedron of the Universe'.

DECILE Ast. A sigil (abbreviation) is given by SIMMONITE 1890 

DECOCTION Alc. SOMMERHOFF 1701  DIDEROT 1763 


DEGREE Alc. An abbreviation of the Latin *gradus* recorded by GESSMANN 1906, is not intended to represent the degree of astrology: 
See BY DEGREES.



DEITY Occ. Sigil recorded by BLAVATSKY 1888 to record 'unity within zero':  the symbol of Deity, the Universe and Man, linked with the DECADE.


DEMON See DAIMON


DEMONS Occ. Usually the sigils preserved in the occult tradition are designed to represent individual demons, listed in this Dictionary by


the most common names, but KIRCHER 1655 gives a sigil which appears to refer to demons as a class: ER



DESCENDANT Ast. A sigil is given by NEUGEBAUER 1959 for the Western horizon of the horoscope, from the Greek *Dysis*: 

DESCENDING NODE Ast. The following sigil is copied from the Greek text given by OMONT 1894:  It is said to be the *katababazon* or *oura*, the equivalent of the modern CAUDA, but this sigil is quite probably a mistake, the correct form being given in the same manuscript for *anabibazon* or *kephali*:  See NODE.

DESCENDING SALVATION Occ. Sigil given by KOCH 1930 in his highly personalised rationale of symbolism: 








DEVIL Occ. The most common sigil for this Gentleman is the inverted pentacle, said to represent the goat physiognomy as a vestigial drawing: 


OLIVER 1826 gives a curious sigil as 'ancient Egyptian': 
But see also DEVIL ARCANUM and KALI YUGA.

DEVIL ARCANUM Occ. WIRTH 1927 relates this 15th arcanum of the Tarot pack to the Hebraic SAMEK, and accords it the sigillic associations of the reversed pentagram (see DEVIL above)  and what he terms the 'primitive Samek', which he gives as  which is in fact (see JENSEN 1970) the Old Phoenician form, and may have been derived from a vestigial drawing of a fish. WIRTH 1927 associates the card with *Auriga*.

DIANA See SILVER











DIAPHORETICS Alc. SOMMERHOFF 1701 records a series of late-mediaeval sigils for the metals and minerals of diaphoretic agency, which in each case is constructed from the most common sigillic form:


ANTIMONY GOLD LEAD TIN  COPPER IRON    SILVER 


DIDO *Ast.* Hypothetic planet claimed by WEMYSS 1927 to be the ruler of the zodiacal Virgo, for which he gives the sigil: 

DIED See DEATH.

DIGEST *Alc.* The term is applicable only to the alchemical process, and not to the human.


VALENTINE 1671 DIDEROT 1763  POISSON 1891 SCHNEIDER 1962    ALBERTUS 1974 SOMMERHOFF 1701 gives for digestio and digere the forms     two of which were wrongly copied by GESSMANN1906:   


DIGESTION *Alc.* MICHAELSPACHER 1616 gives the sigil  next to the sign or constellation Leo, perhaps to symbolise the alchemical process of Digestion.


DIN *Mag.* Sigil given by HEYDON 1664 for a spirit (perhaps Dina) and used to represent the letter D in the secret writing called 'Alphabet of Angels and Genii': 



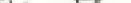
DIONYSOS See BACCHUS.

DISORDERED INTELLECT *Occ.* Sigil given by (perhaps originated by) KOCH 1930: 

DISSOLUTION *Alc.* A mediaeval sigil is given by DIDEROT 1763: 

MICHAELSPACHER 1616 gives the sigil  next to the sign or

constellation Cancer, perhaps intending to symbolise the alchemical process of dissolution associated with this zodiacal sign.

GEHEIME 1785 gives a sigil for the alchemical process, which he contrasts with the sigil for COAGULATION, thus: 

DISSOLVE A/c. VALENTINE 1671 ↓ f-
 GESSMANN 1906 ~ ~ ~ ~

DISTILLATION Alc. Many late-mediaeval sigils are recorded for the various forms of distillation, among which the following are the most commonly used:

DISTILLATE WORLIDGE 1651 Q N

VALENTINE 1671 *Q*

SIGNA 17C €

GESSMANN 1906

ALBERTUS 1974 *at*

DISTILLATION PROCESS

ALCHYMIA 1563 2 ϕ 3

ALCHEMY 1650 — 4 —

ALCHEMICAL 17C E 294

SOMMERHOFF 1701

SHELTON 17C

DIDEROT 1763  

POISSON 1891 *✓*


GESSMANN 1906

SCHNEIDER 1962 2 63


DISTIL IN ASHES GESSMANN 1906 5

DISTIL IN SAND GESSMANN 1906 


DISTILLATED WINE SIGMA 17C A 32

DISTILLATED VINEGAR TABLE 1676 $\frac{9}{\equiv}$ SIGMA 17C  $\frac{1}{1}$

DIDEROT 1763   but see VINEGAR.


MICHAELSPACHER 1616 gives the sigil  next to the sign or constellation Virgo, perhaps to symbolise the alchemical process of distillation, or (less likely) the alchemical RED ORPIMENT.


DIVINE LETTERS See PLANETARY SYMBOLS.

DIVINE POWER Occ. Sigil given by SHEPHERD 1971 as *triceps* rune: 

DOMINIONS See SPHERE OF JUPITER


DOMUS See HOUSE



DRACHMA *Alc.* Mediaeval sigils for a measurement of weight, given in an ancient Greek form by BERTHELOT 1885: 

SIGNA 17C 

DIDEROT 1763 

GESSMANN 1906      

CAPPELLI 1949 records a mediaeval abbreviation: 

DRAGON'S BLOOD *Alc.* DIDEROT 1763  




DRAGON'S HEAD See CAPUT

DRAGON'S TAIL See CAUDA

DREGS *Alc.* SCHNEIDER 1962  

See also FAEX VINI

DRINK *Alc.* GESSMANN 1906 







DROP *Alc.* GESSMANN 1906 gives several contractions for the mediaeval contraction gutta   

DRY *Alc.* GESSMANN 1906 

DRY SUBLIMATION *Alc.* SCHNEIDER 1962 
















DULL FIRE *Alc.* The term is used in relation to GRADES OF FIRE, and has nothing to do with the occult *Dark Fire*.


GESSMANN 1906     

DUNG *Alc.* Several sigils (probably mediaeval) have been recorded by GESSMANN 1906 specifically for *horsedung*:      


(DUNG continued)    


DJO FRATES See TWO BROTHERS





DUST Alc. VALENTINE 1671   
 ALCHEMICAL 17C   SIGNA 17C   
 SOMMERHOFF 1701    
 GESSMANN 1906   
 See also POWDER


DYNAMIS Ast. SUCHER 1975 appears to link the sigil for Taurus  with the SPHERE of the *Dynamis*, which is traditionally (in terms of the Pseudo-Dionysian hierarchies) associated with the SPHERE OF MARS.

E

EAGLE Ast. A highly personal (and modern) sigil for the zodiacal sign or constellation SCORPIO is given by SUCHER 1975:  The author claims that the sign for the Eagle used in ancient times to stand in place of Scorpio, an esoteric idea for which the symbolic form is the Eagle of St John (see FOUR EVANGELISTS), the esoteric sigil that for Scorpio. But see also SIGIL 1978.



EARTH Occ. BERTHELOT 1885 records an ancient Greek sigil:  Since this form is contrasted with that for HEAVEN (*Oureanos*), it is clear that it refers to the globe of the earth, rather than to the alchemical element. The majority of the following sigils were intended to denote the mystical 'third element', which is neither the globe of the Earth, nor the 'earth dust'. In an astrological context it might refer to the EARTH TRIPLICITY which is manifest in the macrocosm as the zodiacal Taurus, Virgo and Capricorn, in the microcosm as the melancholic temperament. In its alchemical sense, a sigil would refer only to the 'third element'.


ALCHEMY 1650    


CROLLIUS 1670 


ALCHEMICAL 17C      



SIGNA 17C      

SOMMERHOFF 1701  


SCHEIBLE 1848 



DE VORE 1947 



WALTER 1970 

KIRCHER 1655  


FRESNE 1688 

SHELTON 17C 

DIDEROT 1763  


GEHEIME 1785  

CARBONELLI 1925 

SHEPHERD 1971 


A sigil given by WELLING 1735 represents the *Spiritual and Invisible Earth*, the occult Earth which existed before the descent of Lucifer:








OLIVER 1826 gives as 'an ancient Egyptian symbol' for the element Earth the sigil: 



BLAVATSKY 1888 gives a series of three sigils for which she maintains both an exoteric and esoteric meaning: in each case the exoteric meaning is the globe of Earth. The sigil



represents the 'first ideal World, self generating and self-impregnating', and hence a fitting symbol for the Third Race, better known as the Lemurian. The sigil  represents the 'unity of the

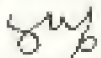
spiritual world' contrasting with the duality of the 'material', a sigil which symbolises the Earth state when the male-female polarity developed, and hence a fitting sigil for the Fourth Race, commonly termed the Atlantean. The sigil  esoterically represents the condition of the earth fallen into generation, or into the production of its species through sexual union: this last sigil was noted by BLAVATSKY 1877 as intended for the physical Earth (the globe), and is commonly used in this sense nowadays, as for example in SUCHER 1970, where it is used as the centre of the geocentric charts, to distinguish them from heliocentric diagrams: however EPHEMERIDES 1766 uses  HALL 1959 gives the sigil -- for both the physical Earth and for ANTIMONY. See also THREE EARTHS and EARTH TRIPLICITY.

EARTH HAND Pal. Sigil used in modern chiromancy to denote the male Earth hand, sometimes called the Practical hand form, recorded in GETTINGS 1965:  This source gives also the sigil for the female Earth hand, which is confused with that for the male: 



EARTH OF LEMNO Alc. Mediaeval sigil given by GESSMANN 1906  



EARTH SILVER See SILVER ORE





EARTH TRIPLICITY Ast. Sigil recorded (perhaps originated) by AGRIPPA 1510, but rarely found later, since the elemental natures of the zodiacal signs Taurus, Virgo and Capricorn (here encapsulated into


one sigil) are more usually symbolised under one or other of the sigillic forms for EARTH: 

See also ELEMENTS


EBULLITION *A/c.* Mediaeval sigils are given by both DIDEROT 1763: 
and GESSMANN 1906: 
See also BOIL

ECLIPSE *Ast.* Whilst this phenomenon might be presented in a horoscope through a sigil for either CONJUNCTION or OPPOSITION (normally between Sun and Moon), sigils are given by RAPHAEL 1902 for Eclipse of the Sun  and for Eclipse of the Moon 
See also OCCULTATION.




EGG *A/c.* SOMMERHOFF 1701  GESSMANN 1906 
BERTHELOT 1885 records the single sigil  for egg from ancient Greek sources, and a double form to indicate the plural: 

EGGSHELL *A/c.* BERTHELOT 1885 records three sigils from ancient Greek manuscripts: 

EGG WHITE See ALBUMEN







EGG YOLK *A/c.* The most common mediaeval sigils are clearly short-forms derived from the Latin *vitellus*, as recorded by GESSMANN 1906: 



EGYPTIAN SCRIPT See HEBRAIC SCRIPT








ELECTRUM *A/c.* BERTHELOT 1885 records several sigils for electrum from different Greek manuscripts: 
ALCHEMY 1650 gives a common mediaeval form: 
LUEDY 1928 gives a sigil for *elektron* 







ELEMENTAL BODY See MATERIA PRIMA

ELEMENTAL WORLD Occ. KIRCHER 1655 ✕

ELEMENTS Occ. The elements of occultism have virtually nothing to do with the elements of modern science, and must not be confused with these. The ancient occult elements are exoterically four: AIR, EARTH, FIRE and WATER, with an esoteric 'fifth' element, usually termed the QUINTESSENCE, all of which are well provided for, so far as sigils go. As a group of four or five, they are symbolised in a variety of ways, the most common early sigil being that given by SHELTON 170:  and (the so-called SEAL OF SOLOMON) given by SOMMERHOFF 1701  which is in fact the graphic origin of the four most common sigils for the FOUR ELEMENTS, in the order listed above:    


A sigil given by GABELLA 1615 is explained as representing the four elements in union  providing a basic unit which (along with the sigils for Sun, Moon and Aries - see the MONAD of Dee) was supposed in the Rosicrucian stream to form the ancient underlying structural base of the planetary sigils. DEE 1564 also gives the cross  which he terms, among other things, CHAOS, and links it with the sigils for MORTAL ADAM and IMMORTAL ADAM in his esoteric Christian symbolism. This element sigil he calls 'middle', presumably because it is caught between the solar and lunar forces, and in connexion with the Christos he terms it 'Sacrifice on the cross'.


Whilst SOMMERHOFF 1701 gives the standard list of sigils for the four elements (listing a printer's error for Air  which has been perpetuated by later copyists as the genuine sigil), he lists four sigils which are intended to represent the idea of the four elements as a unity:     GESSMANN 1906 expands on these with at least one bad copy:  


SOMMERHOFF 1701, under his section on the *Elementa* or *Principia*, also gives sigils for the five elements which he lists - Spirit  Salt   Sulphur  Water  Earth  of which the last two (in accordance with an Aristotelian classification) are said to be

passive, the others active. He says, quite rightly, that other authorities list only *three elements*, though these are the elemental principles of Salt \ominus Sulphur \triangle Mercury γ


See also CHARACTERS OF ELEMENTS and MINERALIA


ELIM Mag. Sigil for demon given by BEYDON 1664 to represent the letter E in the secret writing called 'Alphabet of Angels and Genii': 

ELPHEIA Ast. Sigil given by AGRIPPA 1510 for the fixed star *alpha Corcae Borealis*, as variant of the mediaeval sigil given for ALPHECCA: 

EMETIC TARTAR Alc. GESSMANN 1906 


EMETIC WINE Alc. GESSMANN 1906 

EMPEROR Occ. WIRTH 1927 relates this 4th arcana of the Tarot pack to the Hebraic DALETH (see HEBRAIC SCRIPT), and accords it the sigillic form \triangle delta, also the fourth letter of the Greek alphabet, which he says should represent for the Emperor the triangle with the eye in the centre, the so-called 'eye of Providence':  WIRTH 1927 also associates this card with the sigil for SULPHUR \triangle the form for which may be traced in the composition of the traditional design.





EMPRESS Occ. WIRTH 1927 relates this 3rd arcana of the Tarot pack to the Hebraic GIMEL (see HEBRAIC SCRIPT), and accords it the sigil of the so-called 'receptive triangle' γ as well as the 'set square' \lrcorner a form derived from the gamma, the third letter of the Greek alphabet. WIRTH 1927 associates the card with the zodiacal VIRGIN, and accords it the standard sigil: 





END See IMMORTAL ADAM and OMEGA





ENOUGH Alc. Abbreviation which may be taken as a sigil, derived from

the Latin quantum *satis*, given in ALCHEMICAL 17C: 

EOH Occ. Sigil given by KOCH 1930 as rune for horse: 

EQUAL Alc. All the variant sigils recorded by GESSMANN 1906 are presumably abbreviations of the late Latin *ana*, 'equal in quantity':
   


EQUINOX Occ. A basic sigil from the Rosicrucian stream of symbolism, recorded by GABELLA 1615:  This sigil is derived from the common form for ARIES () by John Dee for his MONAD, and is linked with the meeting at a single point of the Sun and Moon, as well as with the concept of equal hours of day and night. It is in a similar spirit of symbolising that DEE 1564 gives  as the symbol for FIRE, as derived from the first point of Aries, the equinoctial point. BLAVATSKY 1888 gives the sigil  as 'the two equinoxes and the two solstices placed within the figure of the earth's path'.


ESSENCE Occ. SOMMERHOFF 1701 gives for *essentia*:  
 KOCH 1930 gives a dot as sigil, presumably derived from his personal interpretation of the graphic etymology of the sigil he calls EYE OF GOD:  In the sequence of sigils described by BLAVATSKY 1888, the first sigil represents the undifferentiated spirit, 'the one infinite and unknown Essence' which 'exists from all eternity': 
 This sigil is the first in a series of stages relating to the idea of material MANIFESTATION.
 See also QUINTESSENCE and UNITY.



ESSENCE OF TARTAR Alc. Several mediaeval sigils for the salt are given by GESSMANN 1906:    





ESSENTIAL OIL See ESSENCE.

ESSENTIA QUINTA See QUINTESSENCE.


ETERNAL DARK Occ. Sigil given by BOEHMEN 1635 to represent the 'kingdom of darkness dwelling in itself and the 'eternal nature in the anger':  As a sigil it is a component of the ETERNAL LIGHT.

ETERNAL LIGHT Occ. Sigil given by BOEHMEN 1635 to represent the 'Spirit in the essence', the flash (also symbolised by the sigil for the SUN). The sigil is 'eternity and time, God in love and anger, moreover heaven and hell':  As a sigil it is a composite of the ETERNAL DARK and the SALNITER.

ETERNITY Occ. In her basic sigil components used in astrology HONE 1951 gives the sigil  to represent the 'never ending' and 'spirit or primal power' (though this term has nothing to do with the Archai of the Dionysian system of hierarchies). KOCH 1930 gives (somewhat imaginatively) a sigil for eternity: 

ETHERIC Occ. SCHEFFERS 1775 gives a sigil  for Aether, which may in fact be related to the Newtonian concept, rather than to the occultist. A sigil given by GEHEIME 1785 is perhaps intended for the equivalent of the Paracelsian ens veneni:  However, see also VEGETABILIA. A sigil form given by AYMES 1975, representative of the meeting of the 'solar' and 'lunar' forces (the etheric and astral respectively), may be the rosicrucian symbol which is the basis for the modern rival of the form as for example in MERCURY 1977: these may be traced to a sigil-diagram in STEINER 1923:  BERGMANN 1785 gives  for Aether. See also the reference to the idea of sigils for the etheric in the Introduction to this DICTIONARY, on page 13. See AKASHYA, CELESTIAL VAPOUR and QUINTESENCE.


ETRUSCAN SCRIPT Occ. One of the secret alphabets recorded within the occult tradition (see SECRET SCRIPTS), under a variety of different names and letter-orders. One of these alphabets, preserved by VIGNERE 1586 (see next page), illustrates in an interesting way the derivation of the so-called secret scripts from historic alphabets, for the distinguishing letter for the f sound of the Etruscan historic

alphabet has the forms (recorded by JENSEN 1970):  which are continued in the secret Etruscan alphabet. It is accordingly interesting to compare the alphabet given by VIGNERE 1586 (first below) with a regular historic form (and variations) recorded by JENSEN 1970 for non-occult purposes (second group below).


a	b	c	d	e	f	g	h	i	j	k	l	m	n
o	p	q	r	s	t	u	v	w	x	y	z	ch	il


a	b	c	d	e	f	g	h	i	j	k	l	m	n
o	p	q	r	s	t	u	v	w	x	y	z	th	s


In other respects this so-called 'Etruscan' of the occult tradition closely resembles the historic Faliscan, and is close in many of its letter-forms to the so-called NOACHITE SCRIPT.

EUCCHARIST Occ. Several variant forms are given by BOCK 1931, as used by the early Christians: 

EVANGELISTS See FOUR EVANGELISTS

EVENING Alc. KOCH 1930 gives a modern sigil which is (presumably) a graphic rationalisation for 'the setting sun': 

EVOLUTION Occ. In her complex numerological study, BLAVATSKY 1888 gives the sigil  as a symbol of the 'evolution and fall into generation or matter'. But see also EARTH


EXALTATION Alc. The sigil given by ALCHEMY 1650 is for the alchemical process, and has nothing to do with the astrological doctrines concerning the exaltation of planets: 

EXHALATION Occ. KIRCHER 1655 


EXPECTANT SOUL Occ. KOCH 1930 gives a modern sigil: 

EXTRACT Alc. CARRICHTERUS 18C 


GESSMANN 1906 



ALBERTUS 1974 


SOMMERHOFF 1701 gives  for *extractio siccæ*.


EXTRACT OF CORAL Alc. CARRICHTERUS 18C 

EXTRACT OF GOLD Alc. CARRICHTERUS 18C 

EXUSIAI Ast. SUCHER 1975 appears to link the sigil for Gemini  with the Sphere of the Exusiai, which is traditionally associated with the SPHERE OF THE SUN.

EYE Occ. BERTHELOT 1885 records an ancient Greek form, and a variant from the alchemical tradition:  



EYE OF ETERNITY Occ. Name and sigil given in Boehme's graphic system as recorded by LAW 1772, representing that 'which cannot be portrayed' in a figure which 'comprehends all whatever God and Eternity is':  This sigil is derived from the union of LIGHT, WRATH and the ELEMENTS.



EYE OF GOD Occ. Sigil given by KOCH 1930, which is of course the post-mediaeval sigil for the SUN:  See also HOLY DEITY


F


FAEX VINI Alc. SOMMERHOFF 1701 

See DREGS

FALL OF MAN Occ. Sigil given by BLAVATSKY 1888 in the sequence of sigils outlined in MANIFESTATION, to symbolise the disappearance of the spiritual circle from the sigil for ORIGIN  which denotes the complete descent of Mankind into matter: 

FEMALE Occ. The most common sigil is that adopted from the mediaeval traditional forms for VENUS:  and this has been taken into the modern canon; however, GEHEIME 1785 gives: 

FERMENTATION Alc. LUEDY 1928 

The sigil given by BERTHELOT 1885 is for a verbal use, 'to ferment'. MICHAELSPACHER 1616 gives the sigil  next to the sign or constellation Capricorn, perhaps to symbolise the alchemical process of fermentation.

FERMENTUM ALBUM See SILVER

FERUGO See RUST

FILTER Alc. SOMMERHOFF 1701 records for filter the sigil  and for the process of filtration the forms       

WORLIDGE 1651



LUEDY 1928



SCHNEIDER 1962



ALBERTUS 1974



FINIS AQUARII See HAURIENS PRIMIS

FINIS ARIETIS See COR TAURI

FINIS CANCRI See FRONS

FINIS GEMINORUM See BRACHIUM

FINIS LEONIS See CAUDA LEONIS.

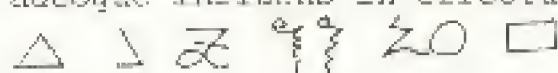
FINIS LIBRI See CORONA.

FINIS SCORPIONIS See CAUDA SCORPIONIS.

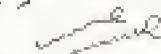
FINIS TAURI See CAPUT CANIS.

FIRE Occ. The majority of the following sigils were originally intended to denote the 'principal and spiritual' of the four elements, sometimes called the 'heavenly', rather than to refer to the incandescent gases which we nowadays call 'fire'.

For example, SOMMERHOFF 1701 notes that fire is 'the efficient cause, adeoque influens in effectum' and provides the following sigils:



FRANCKLYN 1627



KIRCHER 1655



SHELTON 17C



DIDEROT 1763



GESSMANN 1906



LUEDY 1928



SCHNEIDER 1962



ALCHEMY 1650



ALCHEMICAL 17C



SIGNA 17C



GEHEIME 1785






CARBONELLI 1925






KOCH 1930





BERTHELOT 1885 records the sigil  for fire from the ancient Greek alchemical tradition, but this sigil applies equally to the 'fire' planet MARS.


DEE 1564 gives the sigil  for alchemical fire though it is evident from the text that he has in mind that the sigil also represents the elemental fire (see MONAD) which sigil he calls the 'the mystical sigil of Aries': his disciple GABELLA 1615 appears to have linked it in a variant form with the elemental fire: 



WELLING 1735 gives a sigil linked with the ancient form derived from the SEAL OF SOLOMON  which he says is the '*Spiritual and Invisible Fire*', that occult Fire which existed before the descent of Lucifer. OLIVER 1826 gives  as an 'ancient Egyptian' sigil for elemental Fire. On a more material plane, SIGNA 17C records the sigil  for carbon fire, which relates to GRADES OF FIRE. See also DULL FIRE, FIRE TRIPPLICITY and OCCULT FIRE

FIRE BAPTISM See THREE BAPTISMS.

FIRE HAND Pal. In modern chiromnomy, a sigil used to denote the male Fire hand type, sometimes called the *Intuitive hand form*, given by GETTINGS 1965: 
The female hand type is given the related sigil: 

FIRE PROOF Alc. Sigil recorded by GESSMANN 1906: 













FIRE TRIPPLICITIES Ast. A sigil recorded by AGRIPPA 1510, but rarely used afterwards, is an uncomfortable union of common sigils for the fire signs Aries, Leo and Sagittarius: 
See also FIRE.






FIRST Occ. CHASEANT 1884 records two mediaeval abbreviations for the Latin *prima*:  


FIRST HOUSE See ASCENDANT.


FIVE See ARCHETYPES



FIX *Alc.* The sigils are used in the alchemical sense of *fixating*.



FRANCKLYN 1627		ALCHEMY 1650	
SHELTON 17C	 		
SOMMERHOFF 1701	   	DIDEROT 1763	 
POISSON 1891		SCHNEIDER 1962	

FIXATION *Alc.* MICHAELSPACHER 1616 gives the sigil  next to the sign or constellation *Gemini*, perhaps to symbolise the alchemical process of *fixation*, though the sigil is a variant for ORPIMENT. SCHNEIDER 1962 gives the sigils for *fixatio*:    


FIXED *Alc.* For the alchemical application, GEOFFROY 1718: 
For the astrological application, see FIXITY



FIXED CROSS *Ast.* A sigil introduced by BAILEY 1934 as diagram to express the combination of the four fixed signs of the zodiac (Taurus, Leo, Scorpio and Aquarius): 
See also FIXITY.


FIXED SAL ALKALI *Alc.* GEOFFROY 1718 
DIDEROT 1763 


FIXED STAR *Ast.* From early mediaeval times the fixed star has been symbolised by means of a cross or by a circle (for example, see the manuscript MANSIONES 14C), though KIRCHER 1655 gives the sigil  and SYSTEMES 18C gives: 

When such a sigil is confined to the horoscope figure, the star is generally intended to indicate the influence of a particular fixed star, which is usually named within the horoscope (for example, see IBN EZRA 1485).










A common variant is  often used to distinguish the sigil from that used for the SEXTILE aspect, which also is found in horoscope



charts. In an example from PEARCE 1893, in the horoscope for King George V, the sigil precedes the name Aldebaran - however, in a manuscript copy of this figure, the star sigil is changed to a small square  which symbolises the star. This form is however very rare, and appears to be restricted to the USA. The following fixed stars have been accorded individual sigils in the astrological tradition: ALDEBARAN, Algol (CAPUT ALGOL), Algorab (ALA CORVI), ALPHECCA, Antares (COR SCORPIONIS), Arcturus (ALTAMECH), CAPELLA, Deneb Algebi (CAUDA CAPRICORNI), PLEIADES, Polaris (CAUDA URSAE), Procyon (CANIS MINOR), REGULUS (see also COR LEONIS), Sirius (CANIS MAJOR), SPICA, Vega (VULTUR CADENS). In his study of Rosicrucian symbols, GABELLA 1615 gives the sigil  whilst dealing with stars, but the form itself is ambiguous within the text.











FIXED SULPHUR Alc. SIGNA 17C 

FIXITY Ast. Modern sigil for the fixed quality, given by DE VORE 1947:  But see also FIXED CROSS


FLAVOUR Alc. DIDEROT 1763:   

FLORES Alc. The sigils given under flores virides aeris by SCHNEIDER 1962 refer to VERDIGRIS:          See FLOWERS, FLOWERS OF ANTIMONY, FLOWERS OF BRASS, FLOWERS OF LEAD, FLOWERS OF STEEL, FLOWERS OF SULPHUR and FLOWERS OF VITRIOL






FLOUR Alc. The two sigils given below may be applied to any 'fine POWDER'.
SIGNA 17C  SCHNEIDER 1962 
See also MEAL


FLOW Alc. SOMMERHOFF 1701    
GESSMANN 1906      



FLOWERS Alc. The chemical, rather than the botanical, is intended in




the short-form sigil recorded by GESSMANN 1906: 



See also FLORES and VERDIGRIS


FLOWERS OF ANTIMONY Alc. SOMMERHOFF 1701   
DIDEROT 1763  

FLOWERS OF BRASS Alc. ONOMASTICUM 1574 


DIDEROT 1763  



The following sigils are given by GESSMANN 1906 for *flores virides aëris*:   


FLOWERS OF LEAD Alc. DIDEROT 1763  



FLOWERS OF STEEL Alc. DIDEROT 1763 


FLOWERS OF SULPHUR Alc. SOMMERHOFF 1701  
POISSON 1891  GESSMANN 1906 

FLOWERS OF VITRIOL Alc. SOMMERHOFF 1701 

FLUX Alc. SIGNA 17C  

FOG Alc. BERTHELOT 1885 gives the sigil  derived from the Greek *Nephele* meaning 'condensed vapour'.

FOOL ARCANUM Occ. WIRTH 1927 relates this last card (technically given the zero, or unnumbered, but generally held to be the 22nd and final card in the series) of the Tarot pack to the Hebrew TAU, and accords it the sigil  which alchemically is related to ALUM, and of course recalls the zero of our own numeration: the implication within this choice of sigil is that the 'fool' should be seeking to make the zero into a SUN sigil: 


FORM Ast. LEO 1914 gives the sigil  which represents 'all definiteness of form or limitation, such as birth, life periods of varying

lengths, death or change of form and the moulding of forms that are coming into manifestation'. It is very likely that LEO 1914 was regarding the sigil as a representation of the basic horoscope figure. LEO 1914 also gives the ordinary sigil for the MOON ☾ to symbolise 'the most subtle form of matter'.


See also MANIFESTATION.


FORMIC ACID Alc. SCHEFFERS 1775 

FORTNIGHT See WEEK.


FORTUNA MAJOR Geo. Sigil for one of the sixteen geomantic figures . Fortuna (as it is often called) is linked by AGRIPPA 1531 with the element Earth, the 'planet' Sun, and the zodiacal sign Aquarius. A multitude of variants (stars, dots, floral devices, etc.) are used to denote the same four-fold structure. The following sigils are derived from the late mediaeval tradition, and are sometimes used to denote the Sun, as for example in TRITHEMIUS 1503.

AGRIPPA 1531 

FORTUNA MINOR Geo. Sigil for one of the sixteen geomantic figures . A multitude of variants (stars, dots, floral devices, etc.) is used to denote the same four-fold arrangement. Fortuna Minor is linked by AGRIPPA 1531 with the element of Fire, the 'planet' Sun, and the zodiacal sign Taurus. The following sigils are derived from the late mediaeval tradition, and are sometimes used to denote the Sun, as for example in TRITHEMIUS 1503.


AGRIPPA 1531 

HEYDON 1664 


FORTUNE Ast. NEUGEBAUER 1959 records a Graeco-Byzantine sigil for the equivalent of the Arabian PARS (fortuna), the nodal point occupied by the Moon when the Sun is regarded as being placed on the horoscopos (Ascendant degree) in a chart: .

FOUNTAIN WATER Alc. SIGNA 17C    


See also WATER.


FOUR ELEMENTS Occ. In the graphic system of WELLING 1735 the sigil relating to the so-called SEAL OF SOLOMON is used to denote the four elements, and explained as a form containing the golden ball of the Schamayin: 

DEE 1564 gives the simple cross  and the exploded cross  to symbolise the four elements,


OLIVER 1826 gives  as an 'ancient Egyptian' symbol.





FOUR EVANGELISTS Rel. The Evangelists are most frequently symbolised individually in terms of astrological associations.



SAINT MATTHEW is linked with the winged human of AQUARIUS: 


SAINT MARK is linked with the lion of LEO: 

SAINT LUKE is linked with the bull of TAURUS: 

SAINT JOHN is linked with the eagle (redeemed sign) of SCORPIO: 

In theory any of the sigils listed for these four fixed zodiacal signs may be used to symbolise the Evangelists - see GETTINGS 1978. As AGRIPPA 1531 listed wrongly (though without sigils) the relationships between the elements and the signs, the correspondencies have been wrongly copied ever since - for example, WIRTH 1931 associates Luke with TAURUS  and EARTH, Mark with LEO  and FIRE, but John with SCORPIO  and AIR, though zodiacal Scorpio is actually a Water sign. In turn, WIRTH 1931 also associates Matthew with AQUARIUS  and with WATER, though the latter sign is actually an Air sign, in spite of its name.


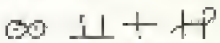
KOCH 1930 adapts two Christian sigils specifically for the four Evangelists:  

FOURFOLD MAN Occ. Sigil given by STEINER 1906 as representative of the fourfold nature of man, symbolising the physical, etheric, astral and Ego 'bodies': 

See also HIGHER MAN




FOURTH RACE See EARTH

FRACTURE Alc. GESSMANN 1906 

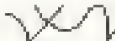
FRONS Ast. Tenth of the mediaeval lunar mansions (in full, *frons Leonis*), called *Al Jabbah* in the Arabic astrological tradition, a sigil for which is given by MANSIONES 14C: 
A series of sigils, intended for amuletic use, and called *finis Cancrī*, is associated with this mansion, and recorded by ABANO 1303: 

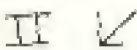






FROTH OF NITRE Alc. DIDEROT 1763  


FRUIT BRANDY Alc. GESSMANN 1906 

FULL MOON Ast. Three ancient forms are recorded by OMONT 1894  and NEUGEBAUER 1959  It is clear that in the horoscopes the last two sigils (at least) are intended to denote the most recent *full moon to the birthtime recorded in the figure*.
SMITH 16C gives a related sigil, which appears to apply to the most recent *conjunction* as well as the *opposition* noted above: 

FUMUS See SMOKE

FUNDERE Alc. SIGNA 17C 

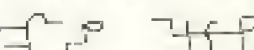
FURNACE Alc. Almost all the sigils which are not merely vestigial drawings of furnaces have come from alchemical mediaeval sources:
SIGNA 17C  SOMMERHOFF 1701 
DIDEROT 1763  GESSMANN 1906  
SIGNA 17C gives a sigil for *furnus cupellatori*:  and one for *furnus pubarion*: 
See also GRADES OF FIRE

FUSION Alc. SOMMERHOFF 1701 

G

GABRIEL Mag. As this Archangel is ruler of the MOON, almost any of the sigils given for this 'planet' might be used to symbolise him.


TRITHEMIUS 1503 

BRAHE 1582 

SCHEIBLE 1848 


See also GRAPHIEL, SPHERE OF THE MOON and SPIRIT OF AQUARIUS


GARNET Alc. FRANCKLYN 1627 


SHELTON 17C 

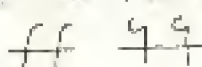
SOMMERHOFF 1701 

GESSMANN 1906 

SCHNEIDER 1962 


GEMINI Ast. The most common modern sigil for the zodiacal sign of the 'Twins', also used indiscriminately for the constellation of the same name, is given by HYGINUS 1482, derived ultimately from the ancient manuscript tradition (see NEUGEBAUER 1959 below):  The sigil is said by AGRIPPA 1510 to be based on the idea of 'embracing', though most modern explanations are based on the idea of communication.


Ancient Egyptian (demotic) BERLIN 42AD 


STOBART 2C 


SPIEGELBERG 1911 


Graeco-Byzantine, c500AD NEUGEBAUER 1959 


WALTER 1970 gives a Greek variant which was also used for 'lead': 


ASTRONOMICAL 1400 

JANUA 14C 

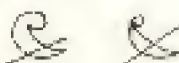
LEUPOLDI 14C 








MANSIONIBUS 1482 










SCHYNAGEL 1500 


ASTROLOGICAL 15C 

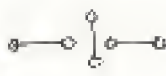
BONATTI 15C 

QUADRANTIS 15C 

LAMBECIUS 1500 
 ASTROLOGY 17C 
 TABLE 17C 
 VALLEMONT 1707 
 BOUCHE-LECLERCQ 1899 
 NEROMAN 1937  

BLUNDEVILLE 1602  
 MAGICI 17C 
 TRACTS 17C 
 SOMMERHOFF 1701   
 WIRTH 1927 
 WILCZKOWSKI 1947 

LUEDY 1928 records a related sigil from the Syrian astrological tradition: 




LEUPOLDI 14C gives a sigil for the constellation Gemini: 
 See also MYSTERIOUS PLANETS and SPIRIT OF GEMINI

















































GENIUS OF EARTH Occ. AGRIPPA 1531 

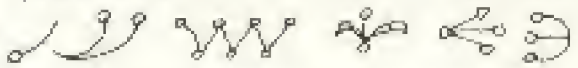

GENIUS OF FIRE Occ. AGRIPPA 1531 


GENIUS OF WATER Occ. AGRIPPA 1531 


GENUINE SULPHUR Occ. GESSMANN 1906 gives the mediaeval
 sigils:    
 See also SULPHUR

GEOMANTIC SIGILS Geo. The sixteen figures of the geomantic tradition have been accorded very many variant forms - for example, the figure AMISSIO has been expressed in the forms given by AGRIPPA 1531  TABULAE 15C  and SCHMUCTEN 1642:  See each of the entries under the names given below for the associate 'geomantic characters':

ALBUS				PORTUNA MINOR			
AMISSIO				LOETITIA			
AQUISITIO				POPULUS			
CAPUT				PUELLA			
CARCER				PUER			
CAUDA				RUBEUS			
CONJUNCTIO				TRISTITIA			
PORTUNA MAJOR				VIA			

GIMEL Occ. The third letter of the Hebrew alphabet for which very many variants and derivative forms are given within the tradition of secret alphabets (see HEBRAIC SCRIPT), notably those collected by BARTOLOZZI 1675:  WIRTH 1927 equates gimel with the Tarot arcana of the EMPRESS, and thus with the zodiacal Virgo. WIRTH 1927 traces the graphic etymology of the Hebrew form from vestigial drawings relating to early alphabets  and links the form with the idea of 'camel', though the historical connexion with the Egyptian hieroglyphic pictorial form would suggest the idea of 'officialdom' (see JENSEN 1970).

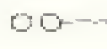
GINGER Alc. SOMMERHOFF 1701 




GLASS Alc. ONOMASTICUM 1574 

VALENTINE 1671 

ALCHEMICAL 17C 


SHELTON 17C 

SIGNA 17C  




DIDEROT 1763   

GESSMANN 1906        




SHEPHERD 1971 

LUEDY 1928 records a sigil from the Syrian alchemical tradition 


BERTHELOT 1885 records an ancient Greek form: 





GESSMANN 1906 records three sigils for glass drop:   




See also the notes regarding the application of this sigil under VITRUM


GLUE Alc. GESSMANN 1906   

See also LUTUM SAPIENTIAE

GOD Occ. A sigil derived from the Boehmian philosophy, recorded by LAW 1772, 'comprehends all whatever God and Eternity is':  but see EYE OF ETERNITY. CHASSANT 1884 gives several mediaeval

abbreviations for the Latin Deus:     KOCH 1930 gives three


sigils which are derived from the theosophical image for ONE  and the ancient image for the TRINITY:  

KIRCHER 1655 

See also DEITY.

GOLD Alc. Since in the alchemical and astrological tradition gold is synonymous with SUN, all the sigils used for this 'planet' may be used to denote the metal, and indeed may denote both at the same time. The following sigils are specifically given for gold, but as the sigils given under the entry for SUN indicate, they and related variants are used for the solar body.



BERTHELOT 1885 records for the metal the ancient Greek astrological sigil for the Sun:

ALCHYMIA 1563 

WORLDIDGE 1651 

CROLLIUS 1612  SHELTON 17C 

SOMMERHOFF 1701 




DIDEROT 1763  


GESSMANN 1906 




GOLD ALLOY Alc. BERTHELOT 1885 records an ancient Greek sigil: 




GOLD DUST Alc. GESSMANN 1906 

GOLD FILINGS Alc. BERTHELOT 1885 records an ancient Greek sigil: 

GOLD FOIL Alc. DIDEROT 1763   GESSMANN 1906 

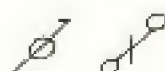
GOLD LEAF Alc. SCHNEIDER 1962 

BERTHELOT 1885 records a few sigils from the Greek alchemical tradition:   

GOLD LITHARGE Alc. GESSMANN 1906   

GOLD PAINT Alc. SOMMERHOFF 1701 

SCHNEIDER 1962



But see also AURUM MUSICUM

GOLD SAFFRON Alc.

GESSMANN 1906



GOLD SOLDER Alc.

BERTHELOT 1885 records two sigils from ancient Greek alchemical texts:



GOLD SPIRIT See SPIRIT OF GOLD

GRADE Alc.

GESSMANN 1906 records mediaeval abbreviations and sigils restricted to the verbal use:



GRADES OF FIRE Alc.

There are four different grades, each linked to the four elements, for which ALCHEMY 1650 gives the following sigils:

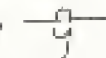
AIR



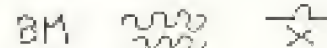
EARTH



FIRE






WATER



These are usually termed (respectively), the aerial, cineris, igne aperto and balneum mariae.

SOMMERHOFF 1701 gives the following sigils for the four grades:

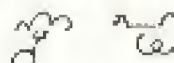

 SHELTON 17C gives a simple series  while GESSMANN 1906 records a (mediaeval) sigil which stands for the general idea of 'grades of fire':  This last sigil may be adapted in various combinations with the standard sigils of the elements, so that for example  may be used to indicate igne aperto.

LUEDY 1928 records the sigils for the four grades in a simple progression: X XX XXX XXXX

SOMMERHOFF 1701 lists other systems, one of 8 and one of 9 grades, but provides no related sigils.


GRAIN Alc. A measure of weight, one twentieth of the SCRUPULUM.


DIDEROT 1763







GESSMAN 1906




GRAPHIEL Mag. Sigil for spirit (in cabbalistic lore an alternative name for GABRIEL) given by HEYDON 1664, to represent letter G in secret writing called 'the Alphabet of Angels and Genii': 

GRATE Alc. Mediaeval sigil recorded by GESSMANN 1906 and apparently restricted to verbal use: 

GRAVEL BATH Alc. GESSMANN 1906 gives several mediaeval variants based apparently on the idea of arena, or sand: 




GREATER WORLD Occ. WELLING 1735 reinterprets the modern sigil for the SUN as an image of the lesser world (the point, which represents the human being), standing within the ambient of the Greater World (the circle which represents the Macrocosm), deriving  from . To some extent he is following the symbolic forms of DEE 1564, as set out in his study of the MONAD, but WELLING 1735 reasons that the inner nature of man is potential gold (the sigil for the Sun is also of course the sigil for GOLD), and is eternal and indestructible. DEE 1564 gives the sigil, later called the *circulus simplex* in the Rosicrucian literature, to represent the Macrocosm and as one of the three basic forms which link the invisible and celestial spiritual world (that is, the Greater World) with the visible world, the open product of Nature: 

GREEN Alc. BERTHELOT 1885 records a short-form from a collection of Greek alchemical texts: 



GREEN VITRIOL Alc. DIDEROT 1763 



See also VITRIOL

GUM Alc. Generally the sigils would appear to relate to the gum arabic but other resin gums may also be signified.

ALCHYMIA 1563   



ALCHEMICAL 170 






FRANCKLYN 1627  







SHELTON 170  


SOMMERHOFF 1701     

DIDEROT 1763   

GESSMANN 1906 records the following as general sigils for 'gum'  

     with the following specifically listed













as for 'gum arabic':      

SCHNEIDER 1962 gives the sigil  for 'gum arabic'.


See also GLUE and LUTUM SAPIENTIAE




GYPSUM *Alc.* SIGNA 17C 

H

HAEMATITE Alc. SIGNA 17C 
 SOMMERHOFF 1701    
 GESSMANN 1906       
 SCHNEIDER 1962  See also BLOODSTONE

HAGITH Mag. Sigil given by TRITHEMIUS 1503 as sigil for a spirit of Venus: 



HAGONEL Mag. Sigil for demon linked with the Moon, given by AGRIPPA 16C: 

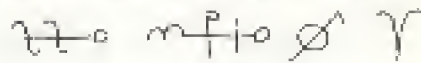

HALF Alc. Two sigils given by GESSMANN 1906, probably derived from the Latin *semis*:  
 BERTHELOT 1985 records an ancient Greek form from the alchemical tradition: 



HALF-DRAGMA Alc. DIDEROT 1763  








HALF-LITRE Alc. DIDEROT 1763  


HALF-OUNCE Alc. DIDEROT 1763  


HALF-PUGILLUM Alc. Mediaeval sigils recorded by GESSMANN 1906 related to the abbreviation for the Latin *pugillus semis*:  
 See PUGILLUM

HAMALIEL *Mag.* BRAHE 1582 gives several sigils, all mediaeval in origin, for the angel associated with the zodiacal Virgo:  Within the geomantic tradition, HEYDON 1664 gives the sigil  for *Hamaliel* as the genius of CONJUNCTIO, but AGRIPPA 1531 gives this as the sigil for the ruling spirit of zodiacal Virgo. See SPIRIT OF VIRGO.

HANAEL *Mag.* BRAHE 1582 gives several sigils, all mediaeval in origin, for the angel associated with zodiacal Capricorn:  Within the geomantic tradition HEYDON 1664 gives the sigil  for *Hanael* as the genius of CARCER, but this is almost certainly a confusion with the Hebrew letter recorded by AGRIPPA 1531 in this context. See SPIRIT OF CAPRICORN.


HAND *Pal.* The classification of lines and areas of the hand in the chiromantic tradition is related mainly to the use of astrological symbolism - for example, AGRIPPA 1531 gives the following sigils:  (Jupiter) for index;  (Saturn) for middle finger;  (Sun) for ring finger;  (Mercury) for little finger;  (Venus) for the ball of the thumb;  (Moon) for hypothenar eminence;  (Mars) for central palm. The chirognomic tradition incorporates similar astrological sigils, but see also AIR HAND, EARTH HAND, FIRE HAND, WATER HAND and TEMPERAMENTS.

HANFUL *Alc.* Sigil given by GESSMANN 1906 is probably an abbreviation of the Latin *manipulus*:  a measure sometimes wrongly confused with the PUGILLUM.





HANGING MAN *Occ.* WIRTH 1927 relates this 12th card of the Tarot arcana to the Hebrew LAMED, and accords it the sigil  which is the symbol of the 'completion of the Great Work (of alchemical transmutation)', presumably because this sigillic form may be traced within the structure of the card (this being a reversal of the structure within the WORLD ARCANUM).



HARDNESS See ADAMAS


HARTSHORN Alc. The sigil given by GESSMANN 1906 is no doubt an abbreviation of the Latin *cornus cervi*: CC


ALBERTUS 1974 

SOMMERHOFF 1701 gives for 'burned hartshorn' the forms:  

while GESSMANN 1906 gives:    


HASMODAI Mag. Sigil supposed by HEYDON 1664 to be a geomantic spirit, ruler of VIA and POPULUS, but the sigil appears to be a poor copy of that given by AGRIPPA 1531 as ruling spirit of the Moon. HEYDON 1664 gives  whilst AGRIPPA 1531 gives: 


HASMODEL Mag. Sigil given for geomantic spirit by HEYDON 1664, genius of AMISSIO, but an identical sigil is given by AGRIPPA 1531 as ruling spirit of zodiacal Taurus: 

HAURIENS PRIMUS Ast. The twenty-sixth mediaeval lunar mansion, called *Al Fargh al Mukdim* in the Arabic astrological tradition, a sigil for which is recorded in MANSIONES 14C: 

A sigil designed for amuletic use, and associated with this mansion (called *finis Aquarii*), is given by ABANO 1303:







HAURIENS SECUNDUS Ast. The twenty-seventh of the mediaeval lunar mansions, called *Al Fargh al Thani* in the Arabic astrological tradition, a sigil for which is recorded in MANSIONES 14C: 

HE Occ. The fifth letter of the Hebrew alphabet (see HEBRAIC SCRIPT), for which very many derivative forms have been given in the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675 

WIRTH 1927 equates *He* with the

arcanum the POPE in the Tarot pack, and thus with zodiacal Aries.

His list of earlier alphabetic forms for the letter, all related to the proto-Hebraic,     he derives from the idea of

'window', though it is more likely that the vestigial drawings were originally derived from the Egyptian hieroglyphic with the pictorial value of 'a shout of jubilation' - see JENSEN 1970.

HEAT Alc. The following sigils are obviously derived from the main sigillic forms for FIRE, though heat is specified within the texts.

FRANCKLYN 1627



SHELTON 17C



See also GRADES OF FIRE.

HEAVEN Alc. BERTHELOT 1885 gives a Greek sigil derived from the ancient alchemical tradition, which could be confused with the basic sigillic form for LIBRA, but which is specifically recorded for the heavens:

KIRCHER 1655



LUEDY 1928



HEAVENLY SCRIPT See CELESTIAL SCRIPT

HEBRAIC SCRIPT Occ. The Hebraic characters used in various sections of this Dictionary are those listed as standard by WIRTH 1927:

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

ALEPH
BETH
GIMEL
DALETH
HE
VAU
ZAIN
HETH
TETH
JOD
KAPH

י ק ל מ נ ס ע פ צ ק ר ש ת

LAMED
MEM
NUN
SAMEK
AYN
PE
TSADE
KOPH
RESCH
SCHIN
TAU

This alphabet does not diverge in any significant way from the orthodox 'square' Hebraic forms: the Roman orthography has been determined with reference to the general occultist literature, and a short entry for each of the 22 letters has been included in the entries. The 22 characters are, of course, derived ultimately from a deeply significant magical structure, relating both to sound values and to the ancient pictographic symbolism, and it is probably this which has contributed so much to the development of the secret and magical scripts associated in occultism with the language. The simplest intention underlying such scripts is that a sigil be derived from the Hebraic form to represent that letter, and to connote the charge of magical meaning implicit in the sound, pictographic form and its corresponding numerical value. A good example may be seen in one of the most famous of such secret alphabets, the celestial in the form preserved by AGRIPPA 1531:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ס	פ	צ	ק	ר	ש	ת							

However, the interpretation of such scripts is rendered especially difficult by the wide-spread Notarikon techniques used by both the cabbalists and the occultists, and by the prevalent use of Gematria and Temurah - all of which render interpretation a hazardous business. The synoptical 'magical' alphabet given by WIRTH 1927 in his study of Tarot symbolism is actually related to the historic Moabite:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ס	פ	צ	ק	ר	ש	ת							

This example should serve to remind us that very many of the so-called

'secret' scripts are merely alphabets taken over from historic sources for magical purposes. Thus, the historic Samaritan book script recorded by JENSEN 1970 (for non-occult purposes) clearly formed the basis for a number of secret scripts:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ	ⲋ	Ⲍ	ⲍ
Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ						
ⲟ	Ⲡ	ⲡ	Ⲣ	ⲣ	Ⲥ	ⲥ	Ⲧ						

In this connexion, see the entry under SAMARITAN SCRIPT - but a sample from POSTEL 1538, who records two variants, is a good example:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ	ⲋ	Ⲍ	ⲍ
Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ
Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ						
Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	ⲍ	Ⲏ	ⲏ						
ⲟ	Ⲡ	ⲡ	Ⲣ	ⲣ	Ⲥ	ⲥ	Ⲧ						

In some cases such scripts were adapted from the Hebraic to the Roman or Greek alphabet (again for magical purposes), as for example in the alphabet recorded by VIGNERE 1586, which is called 'Phoenician' or 'Ionic', though only distantly related to originals of those names:

a	b	c	d	e	f	g	h	i	j	k	l	m	n
Ⲁ	ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ		Ⲋ	ⲋ	Ⲍ	ⲍ
Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ		ⲕ		ⲏ	Ⲑ	ⲑ		
ⲟ	Ⲡ	ⲡ	Ⲣ	ⲣ	Ⲥ	ⲥ	Ⲧ	ⲧ	Ⲩ	ⲩ	Ⲫ		

A glance at one or two of the characters in the so-called CELESTIAL SCRIPT recorded from mediaeval sources by AGRIPPA 1531 indicates something of the extent to which such scripts are derived from this Samaritan form. A whole series of alphabets has been more obviously derived - albeit imaginatively - from the variety of orthodox 'square' forms, as for example in two of those recorded by BARTOLOZZI 1675:

כ	ב	א	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ו	ז	ח	ט	י	כ	ל	מ	נ						

כ	ב	א	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ו	ז	ח	ט	י	כ	ל	מ	נ						

A large number of related Hebraic scripts are recorded in such texts as SELENUS 1624 and TRITHEMIUS 1508, as in the sources already mentioned above. In this *Dictionary* the following Hebraic or Hebraic-derived secret scripts are recorded: ADAMIC, BABYLONIAN, CANANEAN, CHALDEAN, CELESTIAL, MALACHIM, SAMARITAN, SOLOMONIAN, SUPERCELESTIAL and TRANSITUS FLUVII. See also SECRET SCRIPTS

HECADOTH Mag. Sigil given for the spirit named by HEYDON 1664 (but probably the cabbalistic *Hechaloth* was intended) to represent the letter H in the secret writing called 'Alphabet of Angels and Genii':




HELIOTROPE

SIGNA 17C






HEMATITE

See HAEMATITE


HEPATIC ANTIMONY Alc. GESSMANN 1906 

HEPHAESTOS See VULCAN


HERB Alc. BERTHELOT 1885 records a sigil from the ancient Greek alchemical texts: 

GESSMANN 1906  




ALBERTUS 1974 


HERCULES Ast. Sigil given for a hypothetical planet, claimed by WEMYSS 1927 to be the 'ruler' of zodiacal Leo: 

HERMES See MERCURY.








HERMETICALLY SEALED Alc. GESSMANN 1906 records a sigil which is probably intended to cover the modern sense of the term (but see LUTUM SAPIENTIAE): 


















HERMETIC CROSS See CROSS and ORIGIN.

HERMETIC SIGIL Occ. DEE 1564 gives a sigil which is described as 'a small vessel containing the mysteries' and which must be regarded as the equivalent of the *sigil hermeticum*:  The more complex sigil of the MONAD may also be taken as the *hermetic sigil*:  SHELTON 17C gives the more frequent sigil: 





LUEDY 1928 



See also CHARACTER


HERMETIC TETRAD Occ. In his imaginative treatment of Tarot symbolism, WIRTH 1927 gives the four sigils     as the *Hermetic Tetrad*, and treats each individually in terms of the symbolism involved in their forms. A fifth sigil is derived from the first - the crescent form of the Moon  and this participates with the  to give the sigil (for example)  which is the basic SAL ALKALI, representing the primordial substance 'subject to the transmutation of the Moon'

and is of course related to the most frequent sigil for TAURUS, which zodiacal sign has a rapport with fertile earth. WIRTH 1927 further derives the sigil  from  by way of  Such derivations are entirely speculative, however, and bear no relation to the historic etymologies of such graphic forms. The first of the tetrad, the solar sigil  is related to zero at one extreme, to the Sun at the other (see for example FOOL ARCANUM), with the alchemical matter of ALUM in between: the sigil is said to be 'Male, Active, Fixed' and is associated with Osiris and Reason, and with all other astrological solar connotations. The derived lunar sigil  is said to be 'Female, Passive, Mobile', and associated with Isis and Imagination, and with related lunar connotations. The second of the tetrad, the cross  is related to the TAU and to the sphragis, and is thus essentially a symbol of life engaged in four-fold matter. Placed above a sign it is a symbol of achievement, as for example in the alchemical ANTIMONY  which is in esoteric alchemy a redemptive sign, the spirit of  disengaging itself from the working of the material plane. The cross below a sign, as for example in the most frequent sigil for Venus  is, according to the esoteric tradition, a symbol of 'redardation', representing the fall of spirit into matter. The sigil for VERDIGRIS  shows the integration of this life principle within matter (see CROSS), a sign of equilibrium and health. The third of the tetrad, the triangle  is presented as the basis for the structure of the four elements:  for Fire;  for Earth;  for Water, and  for Air. The fourth in this tetrad, the square,  is seen as a symbol of equilibrium, and represents a fall into the senses: from this he derives such sigils as the PHILOSOPHER'S STONE:  By similar graphic logic, WIRTH 1923 traces an 'etymology' and meaning for each of the sigils for the seven planets, and indeed for some of the alchemical and astrological sigils. This rationale also underlies certain of his speculations as to the inner meaning of the TAROT pack.

HERMIT Occ. WIRTH 1923 relates this 9th arcanum of the Tarot pack to

the Hebraic TETH, and accords it the sigil  which is a square divided into nine smaller squares, from which is derived the sigils  and  the latter said to be the figure 9, along with the 'primitive Teth': 

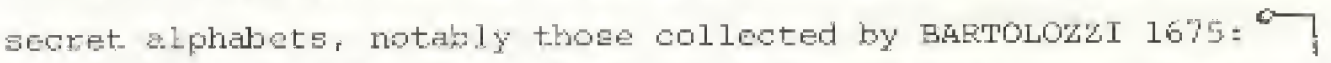
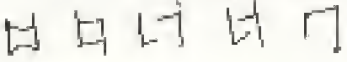
HERSCHEL Ast. One of the early sigils for this planet is given in SIBLY 1817  and was later said to be derived from the initial of the discoverer Herschel. LEO 1914 saw a related variant  as a symbol of the unity of the three basic sigillic forms of 'Will, Wisdom and Activity' (see URANUS), expressing a higher grade of Mercury, of which he regards Herschel as a higher octave.


STRAGGLING 1824 

SHEPHERD 1971 

Eventually re-named URANUS, the two names co-existed in astrological circles, and a large number of sigils, many of them personal to individual astrologers, has been developed.




HESTIA See VESTA

HETH Occ. The 8th letter of the Hebrew alphabet (see HEBRAIC SCRIPT), for which many derivative forms are given within the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675:  WIRTH 1927 equates Heth with the Tarot arcanum the JUDGEMENT, and thus with zodiacal Libra. In his study of the graphic etymology of the letter he gives the forms  which he associates with a pictographic 'hurdle', though as JENSEN 1970 suggests, the forms are probably derived from the Egyptian hieroglyphic with a pictorial value of 'lotus flower'.


HEXAGON Ast. Sigil derived from Greek manuscript by OMONT 1894  relating to the aspect of SEXTILE.



For the non-astrological form, see ELEMENTS, LOVERS ARCANUM, TERNARY and VAYU.

In its esoteric aspect, the hexagon is treated in depth by BLAVATSKY 1888, who terms it the hieroglyphic senary. She records that it is


'the symbol of the commingling of the philosophical three fires and the three waters, whence results the procreation of the elements of all things. The same idea is found in the Indian equilateral double triangle. For though it is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad (or the Trimurti). For, even in the exoteric rendering, the lower triangle  with the apex downward, is the symbol of Vishnu, the god of the moist principle of water ... whilst the triangle, with its apex upward,  is Siva, the Principle of Fire, symbolized by the triple flame in his hand.' BLAVATSKY 1888 makes the point that this sigil is wrongly called 'Solomon's Seal', and that it produces the *Septenary* and the *Triad* at one and the same time, as well as the *Decad*. 'For with a point in the middle or centre, thus  it is a sevenfold sign, its triangles denote number 3, the two triangles show the presence of the binary; the six points are the senary; and the central point, the unit; the quinary being traced by combination, as a compound of two triangles, the even number, and of three sides in each triangle, the first odd number.' She further argues that this is why Pythagoras and the ancients made the number six, the *senary*, a sacred number of Venus, since the union of the two sexes is required to develop the generative force - the 'spagyrisation of matter by triads' (quoting RAGON 1853).



HIEROGLYPHIC SENARY See HEXAGON








HIGHER MAN Occ. Sigil given by STEINER 1904 as representative of the higher trinity within man, as yet to be developed: the *Spirit Self*, *Life Spirit* and *Spirit Man*: 
See also FOURFOLD MAN.

HIPPOCRATIC WINE Alc. GESSMANN 1906 gives two sigils, both derived from abbreviation:  














HIRCUS Ast. Mediaeval sigil for the fixed star, now *alpha Aurigae*, given by AGRIPPA 1510, but wrongly copied from the mediaeval manu-



script tradition (see ALAYOCH):  This error has been continued by later copyists, so that the wrongly copied form has been adopted within the astrological tradition, even though it is in fact indistinguishable from the sigil used for ALDEBARAN.

HISMAEL Mag. Sigil given for 'geomantic spirit' by HEYDON 1664, said to be ruler of AQUISITIO and LOETITIA, but sigil is given by AGRIPPA 1531 as ruling spirit of the planet Jupiter: 
HEYDON 1664 gives a variant: 

HOLY DEITY Occ. A highly personal sigil given in Boehme's graphic system, and constructed from a visual play with the German *auge*, 'eye' (*AUge*):  The U is presented as a V, and stands for desire: 'It is all things, and yet a nothing, it beholdeth itself, and yet finds nothing but an A, which is the Eye'. This play between the V and its reversal A gives several sigils, all of which represent the Eternal Beginning and the Eternal End - 'Thus the Abyss sees in itself and findeth itself':       See LAW 1772

HOMER'S GOLDEN CHAIN Occ. A series of sigils relating to the occult *Aurea Catena Homeri* or *Annulus Platonius* is listed by HOMER 1723, with variants in brackets from HOMER 1757:

	Chaos confusum ()
	Spiritus Mundi volatilis incorporeus
	Spiritus Mundi acidus corporeus
	Spiritus Mundi fixus alcalicus corporeus
	Materia prima omnium corporum sublunarium
	Animalia
	Vegetabilia, seu Azoth ()
	Mineralia
	Spiritus Mundi concentratus fixus seu Extractum Chaoticum purum
	Perfectio consummata, seu Quintessentia Universalis ()

HOMER 1723 also gives within the text two variants for the extremes of CHAOS  and Perfectio 

HOLY GHOST See THREE BAPTISMS.



HONEY Alc. Several mediaeval sigils have been recorded, a few of which are abbreviations for the Latin mel.


ALCHEMICAL 17C 

SHELTON 17C 

SIGNA 17C   

SOMMERHOFF 1701          



GESSMANN 1906  



SCHNEIDER 1962 


HORN Alc. GESSMANN 1906   

DIDEROT 1763 gives two sigils for stag's horn:  

See also HARTSHORN



HOROSCOPE Ast. OMONT 1894 records two Greek forms (the first being singular, the second plural) under the name horoscopus:  

FRESNE 1688 records two singular forms:   It must be noted, however, that originally horoscopus was a term applied to the Ascendant degree of what we now term the 'horoscope' - see therefore ASCENDANT.

HORSE-DROPPINGS Alc. DIDEROT 1763 gives the mediaeval sigils:  




See also DUNG.

HORSERADISH OIL Alc. The Greek sigils from alchemical texts are formed from abbreviations of the Greek, recorded in BERTHELOT





1885:  

HOT WATER See WATER


HOURL Alc. Several mediaeval sigils have been recorded, a few of which are vestigial drawings of the hour-glass.
















WORLIDGE 1651   

VALENTINE 1671 





SIGNA 17C    


SOMMERHOFF 1701       


DIDEROT 1763  

GESSMANN 1906       
 LUEDY 1928   SCHNEIDER 1962   
 BERTHELOT 1886 records two plural forms (hours) from Greek alchemical manuscripts:  
 OMONT 1894 gives also a Greek abbreviation: 

HOURLASS SAND Alc. GESSMANN 1906

HOUSE Ast. GETTINGS 1977 records two 14C abbreviations of the Latin *domus*:   The sigil given in QUADRANTIS 15C may also refer to 'house':  CHASSANT 1884 gives a mediaeval abbreviation: 
 But see also ASCENDANT.

HOUSE OF GOD Occ. WIRTH 1927 relates this 16th arcanum of the Tarot pack to the Hebraic AYN, and accords it a personalised sigil  which is obviously related to the associated zodiacal sign Scorpio.

HUMAN WORLD Occ. KIRCHER 1655 



See also ASTRAL WORLD, ELEMENTAL WORLD and WORLD OF INTELLIGENCE

HUMIDITY Alc. SOMMERHOFF 1701 








HYDROGEN Alc. DALTON 1808 


I


I CHING See TRIGRAMS


IGNIS FORTIS Alc. SOMMERHOFF 1701  

IGNIS LENTUS See SLOW HEAT




IGNIS ROTAE Alc. VALENTINE 1671 gives the sigils   but this term is almost certainly synonymous with the REVERBERATING FIRE, the *ignis reverberius* or *ignis circulatorius* for which SOMMERHOFF 1701 gives the sigil (for both)  and the sigils   for the latter. SCHNEIDER 1962 gives the sigils   for the *circulatorius*. See also GRADES OF FIRE.


IMBIBITIO Alc. Sigil given in ALCHEMY 1650 for a process of distillation: 

IMMORTAL ADAM Occ. A sigil probably originated by DEE 1564, but as a concept derived from the Christian esoteric tradition of symbolism relating to the significance of alpha and omega:  DEE 1564 links the sigil with the idea of 'the Immortal Adam', 'End', 'After the Formation of the elements', 'Manifestation', etc., and in connexion with the *Christos*, with 'King of all ubiquitous'. See also MORTAL ADAM and ELEMENTS.
























INCERATION Alc. MICHAELSPACHER 1616 gives the sigil  next to the


sign or constellation *Sagittarius*, perhaps to symbolise the alchemical process of *Inceration*.


INFINITY *Occ.* A modern sigil given by CIRLOT 1962 to represent the 'universe, the All' 'Infinity':  In this modern system of occult graphics, the modern sigil for the SUN is representative of 'the centre of infinity; the emanation or first cause': 
Some occultists see the exoteric sigil for infinity, the lemniscate still used in mathematics  as a union of the Sun and Moon, linked at the point of time and space: see GETTINGS 1973.

INFUSION *Alc.* Many of the mediaeval sigils given by GESSMANN 1906 are abbreviations for the Latin *tinctora*: 

INQUISITORIAL SCRIPT *Occ.* A script preserved by VIGNERE 1586 and said - on no sure showing - to have been used especially by the Inquisition, though it appears to belong to the series of scripts which are within the occult tradition termed *Carolingian*. See SECRET SCRIPTS.

a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		

INTEGRITY *Occ.* Sigil probably originated by KOCH 1930: 

INTELLECT *Occ.* KOCH 1930 gives a highly personal sigil for 'intellect in action': 

See also CREATIVE INTELLECT, DISORDERED INTELLECT and PASSIVE INTELLECT

INTELLIGENCIES *Occ.* Several variant sigils for each of the so-called 'planetary intelligencies' exist, and these may be examined in the

entries under the names of spiritual beings nowadays called Archangels but in certain esoteric documents, as for example in TRITHEMIUS 1522, referred to as *Intelligencies of the Spheres* (see ANAEL, GABRIEL, MICHAEL, ORIPHIEL, RAPHAEL, SAMAEL and ZACHARIEL). Since the spheres were eventually associated with the planetary bodies, a large number of sigils attached to the *Intelligencies* were associated with the planets themselves. The following represent the most frequently used in the occult tradition:
















INTELLIGENCE OF JUPITER:	AGRIPPA 1531		RAPHAEL 1879	
INTELLIGENCE OF MARS:	AGRIPPA 1531		RAPHAEL 1879	
INTELLIGENCE OF MERCURY:	AGRIPPA 1531		RAPHAEL 1879	
INTELLIGENCE OF MOON:	AGRIPPA 1531		RAPHAEL 1879	
INTELLIGENCE OF SATURN:	AGRIPPA 1531		RAPHAEL 1879	
INTELLIGENCE OF SUN:	AGRIPPA 1531			
INTELLIGENCE OF VENUS:	AGRIPPA 1531		RAPHAEL 1879	

Needless to say, the term *intelligencies* has nothing to do with the word *intelligence* in its modern sense.


Certain of the PLANETARY SYMBOLS are probably related to the different series of *intelligencies*.



INVERTED PENTACLE See DEVIL


IRON *A/c.* In both alchemical and astrological contexts the word iron is interchangeable with MARS, so that any of the numerous sigils for this planet may also represent the metal. A few of such sigils are also recorded as relating to both 'iron and steel'. The following forms have been given specifically for the metal:

WORLIDGE 1651		→	CROLLIUS 1612	
FRESNE 1688			SIGMA 17C	
SOMMERHOFF 1701				
WELLING 1735			DIDEROT 1763	
DALTON 1808	①			
GESMANN 1906				
LUEDY 1928				

SCHNEIDER 1962           

SHEPHERD 1971 



BERTHELOT 1885 records some Greek forms from alchemical texts:  

See also STEEL



IRON FILINGS *Alc.* ALCHEMICAL 17C 


SIGNA 17C 



DIDEROT 1763  

GESSMANN 1906    


See also MARS


IRON LEAF *Alc.* BERTHELOT 1885 gives two sigils derived from Greek alchemical texts:  

IRON ORE *Alc.* BERTHELOT 1885 gives a sigil from Greek alchemical texts:  See also IRON


IRON RUST *Alc.* BERTHELOT 1885 gives two sigils from Greek alchemical texts:  


J

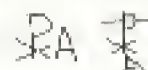
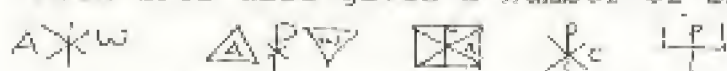
JAB Mag. Name, perhaps derived from Jabniel, one of the ruling angels of the Third Heaven, and sigil given by HEYDON 1664 to represent the letters J and I in the secret writing called 'Alphabet of Angels and Genii': 


JASON Ast. Hypothetical planet claimed by WEMYSS 1927 to be ruler of zodiacal Sagittarius, and to be in orbit between Saturn and Uranus: 



JASPER Alc. SIGNA 17C 





JESUS Rel. TESTA 1962 records many of the ancient sigils for the name *Jesus*: 





The same source shows also that the following sigils are derived from the early Christian gematric tradition (888 being the numerical value of the name *Jesus*): 





TESTA 1962 also gives a number of sigils for *Jesus Christ*: 



SCHIEBLE 1848 gives the sigil  for *Jesus triumphant*.
 See also CHRIST, CHRISTMON and CROSS.


JOD Occ. The 10th letter of the Hebraic alphabet (see HEBRAIC SCRIPT) for which many derivative forms have been given in the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675: 
 WIRTH 1927 equates *Jod* with the Tarot arcana the WHEEL

OF FORTUNE. He gives the sigillic forms     as the prototypes of the letter, which he says is derived from a vestigial drawing of a hand, though the etymology is actually connected with a vestigial hieroglyphic of the god Seth, representative of Lower Egypt.



JUDGEMENT Occ. WIRTH 1927 relates this 8th arcanum of the Tarot pack to the Hebrew letter HETH, and accords it the sigil  a so-called primitive Heth which in point of fact only approximates to a letter from the Old Phoenician script  as given by JENSEN 1970. WIRTH 1927 also says that this figure approximates to our own number 8, for it was originally drawn:  This form does not appear in the development of the Hebraic scripts, though it is found in (for example) the ETRUSCAN SCRIPT. The confusion may have arisen from the variant for the phonetic h in the Sinai script: 


JUGGLER Occ. WIRTH 1927 relates this first arcanum of the Tarot pack to the Hebraic ALEPH, and thus to the constellation Orion and zodiacal Taurus. He accords the card the sigil  and the point  drawn as the centre of the pupil in the Eye of God,  thus completing a cycle in the 22 arcana with the  of the last in the series, the FOOL ARCANUM.

JUNO Ast. Sigil given by WILSON 1819 for 'planet' (actually an asteroid) in orbit between Mars and Jupiter: 


WILSON 1819 

KOCH 1930 

SHEPHERD 1971  

JUPITER Ast. Modern sigil derived from the late mediaeval tradition, a printed example being HYGINUS 1482:  AGRIPPA 1531 traces its form to the sceptre, but this is imaginative, and as rare examples below indicate, there were many variants for which no such graphic etymology could be given. LEO 1914 says of Jupiter that it represents 'the semi-circle rising over the cross' and is 'the symbol of soul

liberating itself from matter'.

Ancient Egyptian: BERLIN 42AD 




Graeco-Byzantine: NEUGEBAUER 1939 

BERTHELOT 1895

OMONT 1894 


   


ALCHYMICAL 14C 


RAGOR 1474   

BERNARD 15C  

CAMPANUS 15C 


DOMORIUM 15C 


LIBELLUS 15C 




SCOT 15C    

SIGNIFICATIONES 15C 

SCHYNAGEL 1500 


AGRIPPA 1510 


DARIOT 1557 

ALCHEMICAL 1579   


BELOT 1667 

ALCHEMICAL 17C           


MAGICI 17C 



SOMMERHOFF 1701 


MAGIE 18C 




CHRISTIAN 1870 

LUEDY 1928         

NEROMAN 1937 

CONJURATION 14C  

FIRMICUS 1499 

BONATTI 15C   




CANONES 15C 




HOROSCOPE 15C 

SCALIGER 15C 

SCHEMA 15C 

TRACTATULUS 15C 

FIRMICUS 1510   

ALCHYMIA 1563   






KIRCHER 1655 

TABLE 1676 

SHELTON 17C     

WELLING 1735 


PYTHAGORAS 18C 



CARBONELLI 1925 records an early mediaeval manuscript form  and a later mediaeval  whilst CAPPELLI 1949 records a mediaeval: 



The sigils given under TIN may be used synonymously with Jupiter.

See also AQUISITIO, SPHERE, SPIRIT OF JUPITER and ZACHARIEL


K


KALI YUGA Occ. The sigil most usually linked with the DEVIL, supposedly as a vestigial drawing of the horns and goat-beard,  is said by BLAVATSKY 1888 to be the esoteric sigil for the *Kali Yuga*, the 'Dark Age', which according to certain esoteric circles began about 4,500 years ago. The sigil is *'the sign of human sorcery, with its two points (horns) turned heavenwards, a position every Occultist will recognize as one of the "left-hand", and used in Ceremonial Magic'*.



KAPH Occ. The 11th letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivative sigillic forms are recorded within the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675:  WIRTH 1927 equates *kaph* with the Tarot STRENGTH ARCANUM, and thus with zodiacal Leo. In his record of the graphic etymology of the letter from the vestigial drawing, he traces a connexion with the idea of a palm, and there does indeed appear to be a link between the ancient forms and the heraldic plant of Upper Egypt, as indicated (in a non-occult context) by JENSEN 1970. WIRTH 1927 gives the forms 


KEDEMEL Geo. Sigil given by HEYDON 1664 for one of the geomantic spirits:  This sigil is probably copied wrongly from AGRIPPA 1531, who gives a similar form for a spirit of Venus: 

KEY See CLAVIS.

KINDLE Alc. Two mediaeval sigils recorded by SIGNA 17C: 


KNE Mag. Sigil of a spirit (perhaps *Kyniel*) given by HEYDON 1664 to represent the letter K in the secret writing called 'The Alphabet of Angels and Genii': 



KOPH Occ. The 19th letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivative sigillic forms are recorded within the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675:  WIRTH 1927 equates *koph* with the Tarot SUN ARCANUM and (not surprisingly in view of the iconography of the card) with the zodiacal Gemini, and gives the following forms as indicative of the line of development which the letter took among the early alphabets:  It would appear that the letter did in fact develop, as he suggests, from an Egyptian hieroglyphic with the pictorial value of 'head'.


KYRIOTETES Ast. SUCHER 1975 appears to link the sigil for *Aries*  with the Sphere of the Kyriotetes, otherwise known as the *Dominions*, the rulers of the Sphere of Jupiter.
See INTELLIGENCIES.

L







































LADY POPE *Occ.* WIRTH 1927 relates this 2nd arcanum of the Tarot pack with the Hebraic letter BETH, and with the constellation Cassiopeia: he accords the card the sigils of the horizontal single line — and the black disc ● along with the binary || which relates to the columns behind the figure in the card.

LAHAD *Mag.* Sigil for spirit (perhaps derived from *Lad*, one of the names for the angel *Metatron*) given by HEYDON 1664 to represent the letter L in the secret writing called 'Alphabet of Angels and Genii': 

LAMED *Occ.* The 12th letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivative forms are given within the tradition of secret alphabets, as for example in those collected by BARTOLOZZI 1675:  WIRTH 1927 equates Lamed with the Tarot arcanum of the HANGING MAN. He gives the following forms as being derivative of the letter  and links the pictographic origin with the idea of 'a goad': however, it is likely that Lamed was derived from an Egyptian hieroglyphic with the pictorial value of 'horizon' (see JENSEN 1970).

LAMP *Alc.* DIDEROT 1763  















LAPIS *Alc.* For the generic sigils, see STONE. SOMMERHOFF 1701 gives the sigils for a number of different stones, as follows: *Silex*

Calaminaris:              
 Lapis Prunellae:   Lapis Pumex:  Lapis Silex:  
 Lapis Silex Ustus:  Lapis Tutiae:  Lapis Lazuli:   
 For the last one, SIGNA 17C gives     GESSMANN 1906
 gives:       LUEDY 1928:   
 and KOCH 1930: 




























































LAPIS ARMENIUS See MOUNTAIN BLUE



LAPIS LAZULI See LAPIS


LAYER UPON LAYER Alc. Several of these mediaeval sigils are clearly derived from the abbreviation of the latin stratum super stratum.

WORLIDGE 1651    ALCHYMIA 1563   
 ALCHEMICAL 17C    GESSMANN 1906     


LEAD Alc. Since all the sigils used for this metal are synonymous with those used for the planet SATURN, see also the entries under this name. The following sigils have been recorded specifically as relating to the metal:

WORLIDGE 1651      CROLLIUS 1612 
 SHELTON 17C       SIGNA 17C      
 SOMMERHOFF 1701               
 DIDEROT 1763 
 GESSMANN 1906               
 KOCH 1930  SHEPHERD 1971     
 LUEDY 1928 records two sigils from the Syrian alchemical tradition:
 
 BERTHELOT 1885 records two sigils from Greek sources:  

LEAD FILINGS Alc. BERTHELOT 1885 gives two sigils from the Greek alchemical tradition:  





LEAD OF ANTIMONY Alc. ALCHEMICAL 17C 

LEAD OF THE PHILOSOPHERS Alc. SOMMERHOFF 1701 .

LEAD ORE Alc. BERTHELOT 1885 records a sigil from ancient Greek alchemical sources: .



LEAD SALT Alc. SHELTON 17C .


LEAD SUGAR Alc. GESSMANN 1906 records a mediaeval sigil: .




LEAF Alc. BERTHELOT 1885 records a number of sigils all relating to the idea of leaf metal:    .



See also COPPER LEAF, GOLD LEAF, IRON LEAF, SILVER LEAF and TIN LEAF.

LEMURIAN See EARTH.

































LEO Ast. Zodiacal sign of the 'Lion', the printed sigil being derived from the mediaeval manuscript tradition (see JANUA 14C below, for example), though ultimately from the Graeco-Byzantine tradition (see NEUGEBAUER 1959 below, for example), recorded in print by HYGINUS 1482:  The sigil is said by AGRIPPA 1510 to be based on the shape of a lion's tail, though this is entirely fanciful, as many of the mediaeval variants would suggest (even AGRIPPA 1510 uses variant sigil forms). Two common misuses of the sigil lead to confusion, and are worth recording. Sometimes the form  is given for Leo, though this sigil is in fact the NODE of a planet, especially the one called *caput draconis*. An example of this mistake may be seen in the glyph used in the medal for the American Numismatic Association designed by Vincze in WHITTICK 1971. Another common error is the reversal of the sigil - an example of which may be see in SIBLY 1790, where it may to some extent be excusable in view of the reversal of the copper plate after engraving:


Ancient Egyptian: BERLIN 42AD .


STOBART 2C   .

SPIEGELBERG 1911  .

Graeco-Byzantine: NEUGEBAUER 1959   .

DIGBY 12C 	GRAMMATICA 13C  
ASTRONOMICAL 1400 	CONJURATION 14C 
JANUA 14C 	LEUPOLDI 14C 
MANSIONIBUS 1482 	ASTROLOGICAL 15C 
BONATTI 15C 	QUADRANTIS 15C 
RAWLINSON 15C 	LAMBECIUS 1500 
TABLES 15C  	SCOT 15C  
SCHYNAGEL 1500 	THURNEYSSER 1574 
MARY 16C 	HIBNER 1651 
BELOT 1667 	SIGILLIS 17C 
PROWSE 17C 	TABLE 17C 
SIBLY 1790 	ZADKIEL 1835 
SEPHARIAL 1920 	COLLIN 1954 
NEUGEBAUER 1969 	RUDHYAR 1970  

LUEDY 1928 records a related sigil from the Syrian astrological tradition: 

LEUPOLDI 14C gives a sigil for the constellation Leo:  and this is recorded by AGRIPPA 1510 for the sign.



See also SPIRIT OF LEO and VERCHIEL



LIBRA Ast. Zodiacal sign of the 'Balance'. The printed version of the sigil is derived ultimately from the Egyptian (see STOBART 2C below) via the Graeco-Byzantine, as for example in HYGINUS 1482:

The sigil is said by AGRIPPA 1510 to be based on the form of a balance, but derivation from an Egyptian hieroglyph is more likely.

Ancient Egyptian: BERLIN 42AD 

STOBART 2C 


SPIEGELBERG 1911  



NEUGEBAUER 1943  

Graeco-Byzantine: NEUGEBAUER 1959    


WALTER 1970 records a Greek sigil: 


ASTRONOMICAL 14C 


CONJURATION 14C 




SCHYNAGEL 1500  

QUADRANTIS 15C 





TABLES 15C 

COLEY 17C 

FOOTE 17C 

PYTHAGORAS 18C ZADKIEL 1835 MODERN ASTROLOGY 1906 HADES 1969 LEUPOLDI 14C gives a sigil for the constellation *Libra* 

See also SPIRIT OF LIBRA

SIBLY 1780 FLAMMARION 1897 SEMENTOVSKY 1950 LIBRUM Alc. VALENTINE 1671 CAPPELLI 1949 gives two mediaeval forms:  


LIFE See ANKH


LIGHT Occ. In her complex numerological study BLAVATSKY 1888 gives two sigils |O=① as the '*sacred Ten (numbers or Sephiroth)*' which are the '*Light*' - though this is the occult light - '*through which all things were made*'. A sigil given by GABELLA 1615 in the graphic theory of occult symbolism derived ultimately from DEE 1564 is ○ which carries the implication that the Sun and the Moon face to face, in an image of the first day when light was created. This latter sigil also represents the '*philosopher's light*'. A sigil given in LAW 1772 - as part of the study of Boehme's graphic occult system - is representative of half the nature of the created world: (the other half is the sigil for WRATH. This light sigil is derived from his '*One Globe*': ⦿ But see in this connexion EYE OF ETERNITY. A sigil given for the expansive principle of Boehme's theosophy, which may be associated with the light polarity of the dualism which pervades his thought, is the simple △ But see TERNARY. A sigil for light is derived by WELLING 1735 from the alchemical sigil for DAY, intended to symbolise the outpouring of spiritual forces on to the material plane: ☿ LEO 1914 gives the sigil ⊖ for *Light and Dark*. It will be clear from the above notes that the *Light* of the occultists is not the '*light*' of modern physicists. See the opposing sigils for DARK and WRATH, and also COSMOS.

LIGHTS See SUN and MOON.




LILITH Ast. In modern astrology, the name given to a hypothetical Earth-Moon, the so-called 'dark Moon'.





SEPHARIAL 1918 


GOLDSTEIN 1961 


LILY Alc. A sigil derived from the Greek alchemical tradition is given by BERTHELOT 1885, probably from the word *krine*: 



LIMATURA See IRON FILINGS.

LIME Alc. DIDEROT 1763    KOCH 1930 

BERTHELOT 1885 records a few sigils derived from the Greek alchemical tradition:    



LIME OF EGGSHELL Alc. SHELTON 17C 

DIDEROT 1763  

LIME OF GOLD Alc. DIDEROT 1763  


LIME OF LEAD Alc. GESSMANN 1906 


LIME OF LYE Alc. GESSMANN 1906 




LIME OF VITRIOL Alc. DIDEROT 1763  


LIMESTONE Alc. GESSMANN 1906    See also SILEX and STONE

LIQUEFY Alc. GESSMANN 1906  





LIQUOR Alc. ALBERTUS 1974 

LIQUOR OF CALCINATED LEAD Alc. DIDEROT 1763  |
















LITHARGE Alc. ALCHYMIA 1563 
DIDEROT 1763  

BERTHELOT 1885 records three sigils derived from the ancient Greek alchemical tradition: 

LITHARGE OF GOLD *Alc.* SHELTON 17C 
DIDEROT 1763  













LITHARGE OF SILVER *Alc.* ALCHEMICAL 17C 
SHELTON 17C  DIDEROT 1763  

LIVING See ANIMALIA and ANKH.







LIXIVIUM *Alc.* SIGNA 17C     
SOMMERHOFF 1701 gives for *sal alkali fixum* the sigils   
   
SCHNEIDER 1962   
See also ALKALI


LIXIVIUM TARTARI *Alc.* SOMMERHOFF 1701 


LODESTONE *Ast.* The following sigils were given under the names of lodestone, *magnes* or *lapis magnes*:



ALCHYMIA 1563 	WORLIDGE 1651 
SHELTON 17C 	SIGNA 17C 
SOMMERHOFF 1701   + 	SCHEFFERS 1775 
GESSMANN 1906  	LUEDY 1928  

But see also MAGNET

LOETITIA *Geo.* Sigil for one of the sixteen geomantic figures: 
A multitude of variants (dots, stars, floral devices, etc.) is used to denote the same fourfold arrangement. Loetitia is linked by AGRIPPA 1531 with the element of Air, the planet Jupiter, and the zodiacal sign Taurus. The following sigils, derived from late mediaeval sources, are sometimes used to denote the planet Jupiter, as for example in TRITHEMIUS 1503.
AGRIPPA 1531     



LOVE Occ. Sigil given by KOCH 1930 as a rune meaning 'love': 
See RUNES

LOVERS ARCANUM Occ. WIRTH 1927 relates this 6th arcanum of the Tarot pack to the Hebraic VAU, and accords it (presumably because of the element of 'choice' which one may read into the iconography of the card) the sigil  the important Pythagorean sigil which according to WIRTH 1927 is related to the 'primitive Vau', and the hexagram which within the occult tradition is one of the symbols of union, as for example in the 'union of opposites' of the FOUR ELEMENTS.

LUCIFER Mag. SCHEIBLE 1848 gives the sigil  for the spirit, and the sigil  for Lucifer and Beelzebub. The name Lucifer is also associated with the morning rising of the planet Venus in traditional astrology, and in certain mediaeval manuscripts one finds the Sphere of Venus marked the Sphere of Lucifer, though the sigils employed refer only to the planet VENUS, and not to the Spirit Lucifer.
See SPHERE


LUMEN MINUS See SILVER


LUNA See MOON

LUNA FIXA Alc. ALCHEMICAL 17C 
GESSMANN 1906 

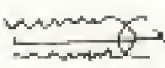





LUNAR Alc. OMONT 1894 gives the sigil  from Greek texts.

LUTATION Alc. The sigils are used exoterically for the operation of sealing or stopping up containers, and sometimes for the hermetic art itself, which is sealed from the outer world. But see LUTUM SAPIENTIAE.

WORLIDGE 1651 




















FRANCKLYN 1627 

ALCHEMY 1650   


SOMMERHOFF 1701    
 GESSMANN 1906 N  

LUTE See BOTTLE, LUTATION and LUTUM SAPIENTIAE

LUTUM SAPIENTIAE Alc. The mediaeval sigils for *lutum sapientiae* or *lutum philosophorum* were often intended to denote the esoteric hermetic (or 'sealed') art itself - see LUTATION.

ALCHYMIA 1563 	CROLLIUS 1612 
FRESNE 1688 	CROLLIUS 1670 
WORLIDGE 1651 	ALCHEMICAL 17C  
SHELTON 17C  	SIGNA 17C 
SOMMERHOFF 1701    	DIDEROT 1763  
GESSMANN 1906   	

LYE See ALKALI

LYE OF ASHES Alc. SHELTON 17C 


LYE OF TARTAR Alc. GESSMANN 1906  But see also LIXIVIUM TARTARI


M


MACROCOSM See GREATER WORLD


MAGIAN SCRIPT See ADAMIC SCRIPT

MAGIC SYLLABLE Occ. A series of seven sigils, obviously linked with the planetary sigils, and given by MONTE-SNYDERS 1678 as being 'seven syllables' which together give the sound of the *Materia Prima*.


The first is linked with SATURN: 


The second is linked with JUPITER: 

The third is linked with MARS: 

The fourth is linked with VENUS: 


The fifth is linked with MERCURY: 

The sixth is linked with the MOON: 


The seventh constitutes a union of the six sigils given above, and may be associated with the SUN, as the 'unifier' of the planetary influences in our solar system: 

MAGISTERIUM See SECRET WISDOM


MAGISTER OF CROCUS Alc. DIDEROT 1763  


MAGISTER OF SATURN Alc. DIDEROT 1763  


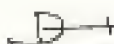
MAGNES See LODESTONE



MAGNESIA *Alc.* In strict alchemical terms, this is said to be an ingredient of the **PHILOSOPHER'S STONE**, and consequently the sigils do not of necessity refer to the hydrated magnesium carbonate, and even in the late forms, it is unlikely that the sigils are intended for the element. **DALTON** 1808, who gives the form  is an exception.


ONOMASTICUM 1574 

ALCHEMICAL 17C 


SIGNA 17C 



SOMMERHOFF 1701  


SCHEFFERS 1775  

LUEDY 1928 


SCHNEIDER 1962  



LUEDY 1928 records a related form from the Syrian alchemical tradition: 

BERTHELOT 1885 records two sigils from Greek alchemical texts:  














































MAGNESIA OF GOLD *Alc.* **ALCHEMICAL** 17C 


MAGNESIA OF IRON *Alc.* **ALCHEMICAL** 17C 


MAGNESIA OF SILVER *Alc.* **ALCHEMICAL** 17C 

MAGNET *Alc.* **DIDEROT** 1763 gives a sigil for the traditional **LODESTONE**,  and one which is probably 'modern': 


MALACHIM SCRIPT *Occ.* One of the secret scripts derived from the cabbalist tradition (see **HEBRAIC SCRIPT**), recorded by **BARTOLOZZI** 1675 with one variant letter from that recorded by **AGRIPPA** 1531:

כ	ב	א	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
														
														
ו	ז	ח	ט	י	כ	ל	מ	נ						
														


MALCHIDAEI Mag. Sigil given by HEYDON 1664 as 'geomantic spirit', the genius of PUER, though the sigil is actually derived from that given as the ruling spirit of zodiacal Aries by AGRIPPA 1531: 


AGRIPPA 1531 





See also MALCHIDIEL



MALCHIDIEL Mag. Mediaeval sigils for the angel of Aries, given by BRAHE 1582:  See MALCHIDAEI and SPIRIT OF ARIES.






MALE Occ. GEHEIME 1785 



MALE AND FEMALE Occ. A sigil given by MASSEY 1893 is intended to represent 'male and female united under other and more evident twin-types of the two sexes': 


BLAVATSKY 1888 gives the form for 'Man as the cube unfolded':  and explains the form as the image of the 3 horizontal (female) and the 4 vertical (male) forming the image of Man 'as the culmination of the deity on Earth, whose body is the cross of flesh.'






BLAVATSKY 1888 gives also the sigil  which is derived from the Greek form  which means 'Moon', and which is also the symbol of the pillar and the circle (see for example the sigils for the LADY POPE). BLAVATSKY 1888 also gives sigils for the male as a vertical  the female as a horizontal  and the union in the CROSS. See also ORIGIN and YIN AND YANG


MALE ELEMENT Occ. Sigils given by KOCH 1930 in his highly personal system of symbolism:  

MAN Occ. BERTHELOT 1885 gives the sigil  which is a derivation from the abbreviation for *anthropos*. In addition to the sigils and forms noted in MALE AND FEMALE, BLAVATSKY 1888 records the emergence of Man 'the body erect'  from the spiritual  to give the 'creative potency'  and the 'moving man'  This emergence of individuality from the spiritual gives rise to the Pythagorean sigil

of the binary, representative of 'choice' or 'moral choice': 
 BLAVATSKY 1888 also gives for Deity, Universe and Man, the form: 




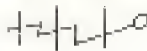
MAN CRUCIFIED Occ. BLAVATSKY 1888 gives the decussated 'Cross in Space'  as an image of the Platonic symbol of 'the second God who impressed himself on the Universe in the form of the Cross' - but links the idea of the human crucifixion with ancient initiation rites. See CROSS



MANIFESTATION Occ. BLAVATSKY 1888 gives a progressive series of sigils relating to the occult view of manifestation, the emergence of material life from the absolute spirit. Whilst the following sigils have been accorded individual entries, as indicated, the general outline of the graphic theory is as follows: from the ESSENCE  which represents the one unknown and unknowable infinite, emerges the sigil of manifestation, the first differentiation, which is sexless and infinite, or potential space within abstract space:  The sigil represents the spirit-principle, with its fructifying power unconcealed. A third stage is symbolized in the sigil for the MOTHER NATURE  which is the transformation of the point, the emergence of duality. This in turn becomes the sigil for the Mundane Cross, illustrative of the ORIGIN of human life, esoterically called the Third Root Race:  When the encompassing circle of spirit disappears, the sigil of the cross is left  representing the fall into MATTER as the final accomplishment, at which point the Fourth Race begins.

LEO 1914, influenced by BLAVATSKY 1888, gives the mundane cross  for manifestation, but reasons that 'the perpendicular beam represents SPIRIT, the horizontal bar the animal or earthly principle being penetrated by the Divine Spirit'.

See FORM and IMMORTAL ADAM.



MANIPULE Alc. DIDEROT 1763  

MARBUEL Mag. Several sigils for this spirit have been recorded by SCHEIBLE 1848:    

MARCASITA ARGENTEA Alc. SOMMERHOFF 1701   




MARCASITA AUREA Alc. SOMMERHOFF 1701      

MARCASITE Alc. ALCHYMIA 1563 

WORLIDGE 1651  













FRESNE 1688 

VALENTINE 1671 

FRANCKLYN 1627   


SIGNA 17C     

SOMMERHOFF 1701               



GESSEMANN 1906            

LUEDY 1928 

CROLLIUS 1612  







CROLLIUS 1670 


ALCHEMICAL 17C  

SHELTON 17C  





See BISMUTH


MARRIAGE See MATRIMONY.

MARS Ast. The modern sigil is derived from the Graeco-Byzantine astrological forms, through the mediaeval manuscript tradition - see NEUGEBAUER 1959 below. The printed example is from HYGINUS 1482:  AGRIPPA 1531 traces its form to the dart, but GABELLA 1615 follows DEE 1564 and gives a more complex version  claiming that it is derived from the FOUR ELEMENTS () , the Sun () and the Moon (). LEO 1914 says that the sigil  is 'really the cross over the circle' and 'is the symbol of spirit constrained by matter'.

Ancient Egyptian: BERLIN 42AD 



Graeco-Byzantine: NEUGEBAUER 1959 


BERTHELOT 1885 records several sigils from ancient Greek alchemical texts    whilst OMONT 1894 gives a related variant: 




ALCHYMICAL 14C 


CONJURATION 14C   


THESAURUS 14C 

RAGOR 1474  


BERNARD 15C 
















BONATTI 15C   

CAMPANUS 15C 

CANONES 15C 





HOROSCOPE 15C 

LIBELLUS 15C 

SCOT 15C			SIGNIFICATIONES 15C	
TRACTATUS 15C			LAMBECIUS 1500	
SCHYNAGEL 1500			AGRIPPA 1510	
FIRMICUS 1510			ALCHEMICAL 1555	
ALCHYMIA 1563			DEE 1564	
BRAHE 1582			ALCHEMICAL 1579	
CROLLIUS 1612			ZIEGLERUS 1620	
VALENTINE 1645			CROLLIUS 1670	
TABLE 1676			FRESNE 1688	
ALCHEMICAL 17C			COLEY 17C	
SHELTON 17C				
SOMMERHOFF 1701				
WELLING 1735			GEHEIME 1785	
CARBONELLI 1925			BURCKHARDT 1967	


Since the sigils used by alchemists for the metal IRON are used also synonymously for Mars, in theory any of the above sigils may be used to denote the metal, and vice versa.


See also PLUTO

MATERIAL Occ. A series of modern sigils related to the idea of materiality (in contrast to the spiritual) has been given by CIRLOT 1962, in his personal theory of graphic symbolism: the sigils for the material and passive  and the material and active  combine as two opposing principles to induce the material generation:  CIRLOT 1962 also gives a material quaternary:  In the earlier tradition, the 'material' is generally represented by reference to the hyle or MATTER.




See also EARTH, ELEMENTS and MATERIA PRIMA.


MATERIAL QUINTESSENCE Alc. GEHEIME 1785 





MATERIAL WORLD Ast. HONE 1951 gives a personal interpretation of the traditional symbolism:  See also MATTER.

MATERIA PRIMA Alc. AUREUS 1613 gives the *circulus simplex* to denote the *Materia Prima*: 


ALCHEMICAL 17C 


SOMMERHOFF 1701   


HOMER 1723 gives  but see HOMER'S GOLDEN CHAIN.

GESSMANN 1906    

MATRIMONY Alc. WORLIDGE 1651 


KOCH 1930 gives a highly personal interpretation of the sigil which he calls *marriage*, though this sigil really relates to the pact between the four elements, from which the sigil is constructed:  This pact is the spiritual marriage underlying the phenomena of nature: the *matrimony* of the alchemists is of a different order, being an induced marriage, by way of the 'spagyric art, of entities which are by nature opposed.


MATTER Alc. KIRCHER 1655 gives the sigil  for *materia*, which is not quite the same as our modern 'matter'.

WORLIDGE 1651 


GESSMANN 1906  *maā* 

BLAVATSKY 1877 gives — but in this connexion, see CROSS.


LUEDY 1928 


LEO 1914 gives the common sigil for the MOON  and says it 'symbolises the most subtle form of matter....It is the reflection of the Real, or its Shadow' - but see FORM.

See FALL OF MAN, MANIFESTATION, MATERIAL, MATERIA PRIMA and MATERIAL QUINTESSENCE.

MEAKNESS Occ. Sigil given by LAW 1772 in connexion with Boehme's occult system of symbolism: 

See WRATH

MEAL Alc. GESSMANN 1906 gives a sigil which probably means 'the edible part of grain or pulse', though meal was also a measure: 

MEDICATED WINE Alc. GESSMANN 1906 

MEGALOPHAN SCRIPT *Occ.* One of the secret alphabets recorded by
VIGNERE 1586 (see SECRET SCRIPTS)

a	b	c	d	e	f	g	h	i	j	k	l	m	n

MEHOD *Mag.* Sigil for a spirit (name perhaps derived from *Maion*), given
by HEYDON 1664 to represent the letter M in the secret writing called
'Alphabet of Angels and Genii':

MELANCHOLIA See EARTH and TEMPERAMENT

MELTING POT *Alc.* ALCHEMICAL 17C

SHELTON 17C

SIGNA 17C

GESMANN 1906



See TIGILLUM

MEM *Occ.* The 13th letter of the Hebraic alphabet (see HEBRAIC SCRIPT)
for which many derivatives are given within the tradition of secret
alphabets, notably those collected by BARTOLOZZI 1675:
 WIRTH 1927 equates *Mem* with the Tarot card the DEATH ARCANUM
and thus links it with the constellation *Draco*. In his list of
vestigial derivative forms for the letter he gives the forms
 which he traces back to the idea of 'water'.

MENSTRUUM *Alc.* SOMMERHOFF 1701
GESMANN 1906


MEPHISTOPHELES *Mag.* Sigil given by SHEIBLE 1848 with the
sigil for 'Mephistopheles and the whole of his spirits'.

MEPHISTOPHIEL *Mag.* Several sigils are recorded by SCHEIBLE 1848, the

simplest forms of which are:      

MERCURIUS VIVUS See QUICKSILVER

MERCURY *Alc.* A large number of different sigils have been used to denote the 'metal' and 'spiritual Mercury' of the alchemists, but the sigil for the astrological Mercury - that is, the planet - has, in its numerous forms, been used to denote also the metal. The following sigils were presented within an alchemical context:



ALCHYMIA 1563     


DEE 1564  

ALCHEMICAL 1579   



ALCHEMICAL 17C     



SHELTON 17C        


SIGNA 17C   


DALTON 1808 

GESSMANN 1906           

SHEPHERD 1971 records two mediaeval variants:  

The astrological sigil is derived directly from the Graeco-Byzantine astrological tradition (see NEUGEBAUER 1959 below), a printed example being from HYGINUS 1482:  AGRIPPA 1531 traces its form to the *caduceus*, but a variant given by GABELLA 1625 is traced to a contraction of Sun and Moon over the cross of materiality, in the analytic method of DEE 1564, relating to the MONAD. LEO 1914 sums up the verbal tradition when he says that the sigil  'represents the complete union of the three symbols (☉ Will, ☾ Wisdom, and + Activity) in one, denoting perfectibility'.


Ancient Egyptian: BERLIN 42AD 


Graeco-Byzantine: BERTHELOT 1885 

OMONT 1894 

Mediaeval: THESAURUS 14C 


ALCHYMICAL 14C 

D'AILLY 1490 

BONATTI 15C 


CANONES 15C 

NEUGEBAUER 1959 







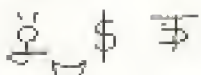



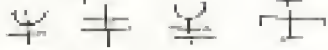







RAWLINSON 15C 




RAGOR 1474    

BERNARD 15C 













CAMPANUS 15C 









HOROSCOPE 15C 



LIBELLUS 15C		SCOT 15C	
SIGNIFICATIONES 15C		TRACTATUS 15C	
SCHYNAGEL 1500		AGRIPPA 1510	
FIRMICUS 1510		BLUNDEVILLE 1594	
GABELLA 1615		FLUDD 1617	
ALCHEMY 1650		KIRCHER 1655	
BELOT 1667			
SIBLY 1790		PYTHAGORAS 18C	
STRAGGLING 1824			
GESSMANN 1908			
THIERENS 1931			

A large number of sigils have been recorded by BERTHELOT 1885 from Greek alchemical sources, but it is rarely clear whether the astrological or alchemical meaning is intended by *Hermes stilbon*, the Greek term:   



Generally, the sigils listed in the above alchemical section are also interchangeable with the astrological forms. See also ALBUS, CONJUNCTIO, QUICKSILVER and SPIRIT OF MERCURY


MERCURY METALLICUM	Alc.	ALCHEMICAL 17C	
MERCURY OF ANTIMONY	Alc.	DIDEROT 1763	 
MERCURY OF COPPER	Alc.	SHELTON 17C	
MERCURY OF GOLD	Alc.	SHELTON 17C	
MERCURY OF IRON	Alc.	SHELTON 17C	
MERCURY OF LEAD	Alc.	WORLIDGE 1651	
FRESNE 1688		ALCHEMICAL 17C	
SIGNA 17C		SHELTON 17C	
DIDEROT 1763			
SOMMERHOFF 1701 gives the following sigils for <i>Mercurius Saturni</i>			






















praecipitatus:    for which SCHNEIDER 1962 also gives the following forms:     


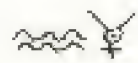


MERCURY OF LIFE Alc. DIDEROT 1763 gives two sigils which are probably not the same as *Mercurius Vivus*:  






MERCURY OF SILVER Alc. SHELTON 17C 

MERCURY PRECIPITATE Alc. WORLIDGE 1651 
DIDEROT 1763 



MERCURY SATURNI Alc. FRESNE 1688 

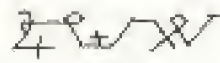
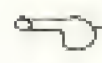
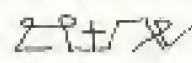


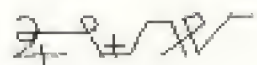
MERCURY SUBLIMATE Alc. WORLIDGE 1651 
FRESNE 1688  ALCHEMICAL 17C    
SOMMERHOFF 1701            
SCHNEIDER 1962   


MERCURY WATER Alc. GESSMANN 1906    


METAL Alc. KIRCHER 1655  SCHEFFERS 1775 
GESSMANN 1906   LUEDY 1928 
See also MINERALIA and SEVEN METALS

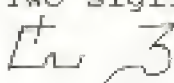
METALLA IMPERFECTA See MINERALIA



METAL LIME Alc. KOCH 1930  

MICHAEL Occ. Sigil derived from the mediaeval tradition by AGRIPPA 1565 (though it appeared in various related forms within the manuscript tradition much earlier): 
TRITHEMIUS 1503 appears to have made a mistake in giving the sigils  for Michael, as these are the forms for ANAEL, for which the same source gives the sigil: 
SCHEIBLE 1848 gives three sigils:   

An occult sigil which is certainly mediaeval, and presumably derived from the cabbalistic tradition, may be given only as PERSONAL 1980 - but see Introduction: 



MICROCOSMIC PENTAGON Occ. BLAVATSKY 1888 tells us that among other things, the five-pointed star (pentagram) represents man:  the same source tells us that in Egypt the pentagon represented the 'defunct man' - an idea which was taken over by the early Christians in the so-called orantes figures. See also PENTAGRAM



MICZARIEL Mag. Two sigils, probably mediaeval in origin, are given by SCHEIBLE 1848: 













MIDHEAVEN Ast. Greek sigils, now no longer used, even in derivatives, for the *mesourania* (the latin *medium coeli*), or culminating degree of ecliptic in a horoscope, the sigil for which is recorded by NEUGEBAUER 1959:  OMONT 1894 






MILK Alc. ONOMASTICUM 1574 .⊥


MINED GOLD Alc. DIDEROT 1763  

MINERA Alc. SIGNA 17C  CARRICHTERUS 18C 
















































MINERALIA Occ. Sigil given by HOMER 1723, referring to the various combinations of the four elements devoid of spiritual or animating forces of the astral or etheric nature:  but WIRTH 1931 gives  SOMMERHOFF 1701 gives under *Mineralia* 'those things which are neither Animal nor Vegetable', and provides a synopsis of general sigils as follows:

METALS: Sun:  Moon:  Jupiter:  Venus:  Saturn: 
Mars:  METALLA IMPERFECTA: Antimonium:  Auripigmentum: 
 Cinnabaris nativa:  Marcasita:  Sulphur: 

Nitrum:  Alumen:  Borax:  Sal Gemmae:  Sal
Marinum: 




















MINERAL LEAD Alc. A Greek sigil is recorded by BERTHELOT 1885 from the alchemical tradition: 

MINERAL SALT Alc. A vast collection of mediaeval sigils exists, of which the following are the most common:

ALCHEMY 1650   
GESSMANN 1906             
               
               


See also SALT.





MINIUM Alc. ONOMASTICUM 1574 



SHELTON 17C   SOMMERHOFF 1701  
DIDEROT 1763  
GESSMANN 1906         
   






The alchemical *Mercurius Saturni praecipitatus* (see MERCURY OF LEAD) is probably minium.












MINUTE Alc. SHELTON 17C 


MIST Alc. A sigil recorded by BERTHELOT 1885 from Greek alchemical manuscripts as meaning 'condensed vapour', is a short-form of the word *Nephele*: 


MIX Alc. SOMMERHOFF 1701 gives the sigils   for *commistio*, and the sigil  for *permixtio*.
GESSMANN 1906 

MOLIBDOCHALC Alc. BERTHELOT 1885 records two Greek sigils from the alchemical tradition:  

MONAD Occ. Sigil given by DEE 1564 in his mystical theory of graphic forms.  The composition of the sigil is complex, but may be resolved to a union of Sun  Moon  and four elements  supported by Alchemical Fire  a sigil related to the form used for ARIES. The complete sigil is usually called the *Hieroglyphic Monad*, and its form - as well as the underlying theory of its form - has influenced greatly subsequent occult teachings concerning graphic symbolism, notably Boehme (see LAW 1772 and CLAVIS) and GABELLA 1615.

MONTH Alc.	ALCHYMIA 1563 	WORLIDGE 1651 
SHELTON 17C		SIGNA 17C 
DIDEROT 1763		CHASSANT 1884 (mediaeval) 
SOMMERHOFF 1701	   	
GEISMANN 1906		


MOON Ast. Modern sigilli derived directly from the Graeco-Byzantine astrological tradition (see NEUGEBAUER 1959), the printed example being from HYGINUS 1482: 

AGRIPPA 1531 traces its form to the horns of the crescent. LEO 1914 departs somewhat from the tradition by linking his sigil for the Moon (which is for him a symbol of 'the most subtle form of matter') with his sigil for light and dark (see LIGHT) which reminds us that the  'semi-circle is...the symbol of the Moon and represents the soul in man, that which is neither wholly spiritual nor wholly material, but partakes of the nature of both and is the connecting link between the spirit and the physical body'.



Graeco-Byzantine: NEUGEBAUER 1959 

Mediaeval: ALCHYMICAL 14C 


THESAURUS 14C 



CAMPANUS 15C 



SCHEMA 15C 


AGRIPPA 1510  

ALCHYMIA 1563      



SMITH 16C 


CONJURATION 14C  


BONATTI 15C  

















HOROSCOPE 15C 







SCHYNAGEL 1500 





ALCHEMY 1650  


GIUNTINI 1583 

PLANETS 1617 




GABELLA 1615 
 CROLLIUS 1670 
 ALCHEMICAL 17C     
 SHELTON 17C      
 SOMMERHOFF 1701  
 ZADKIEL 1835 

ASTROLOGICAL 1650  
 RANDALL 1694  
 ASTROLOGY 17C 
 SIBLY 1790 



CARBONELLI 1925 records four mediaeval variants:    




CHASSANT 1885 gives a mediaeval abbreviation for luna: 




VERARDI 1972 records a sigil  which may not in fact mean moon.



BERTHELOT 1885 records an early form from an alchemical manuscript in Greek  and a rare sigil which is in fact a short form for the term selene:  The sigil given by CROLLIUS 1670 may have been derived from the Greek tradition: 


See also FULL MOON, and the sigils used by the alchemists for the metal SILVER, which may be used synonymously with Moon.

MOON ARCANUM Occ. WIRTH 1927 relates this 18th card of the Tarot pack to the Hebraic TSADE, and accords it the sigillic form: 
 (see HERMETIC TETRAD), and the standard post mediaeval sigil for the zodiacal sign Cancer:  This latter WIRTH 1927 sees as the Chinese symbol of the 'fecundated Cosmic Egg'.


MOON DECREASING Ast. SHELTON 17C 
 SOMMERHOFF 1701  

MOON INCREASING Ast. SHELTON 17C 
 SOMMERHOFF 1701 gives two sigils   for both luna crescens and ortus lunae, 'moonrise'.

MOONRISE Ast. SOMMERHOFF 1701  




MORNING Occ. KOCH 1930 gives a highly personal sigil, presumably a graphic to indicate the rising sun: 




MORTAL ADAM Occ. A sigil originated by DEE 1564 (though derived



ultimately from the Christian esoteric tradition) to represent many connected ideas:  He associates the sigil with *Mortal Adam, Beginning, Existing before the elements, the Mortifying Self* and with the *Christos* and with *Born in a Stable* - all ideas derived from the connexion which the sigil has with the first letter of the Greek alphabet ALPHA.


See also IMMORTAL ADAM and ELEMENTS


MORTIFY Alc. LUEDY 1928

MOTHER NATURE Occ. In the sequence of sigils described by BLAVATSKY 1888, outlined in MANIFESTATION, the sigil  is said to be a result of the transformation of the form  which is itself expressive of 'the first manifestation of creative (still passive, because feminine) Nature'. This 'duality' sigil is expressive of 'the first shadowy perception of man', which is connected with procreation, and is feminine because 'man knows his mother more than his father'. The spiritual principle (which is the dot within the circle ) is that which fructifies, and which is significantly concealed.

MOTION Occ. Sigil given by WELLING 1735, derived from diagrammatic sigils in DEE 1564, for 'second motion' which may be seen on one level as the motion of a point towards the periphery, related to the macrocosmic theory set out by DEE 1564, and which may on another level be linked with the influences of the *Secundadeian* spiritual influences of TRITHEMIUS 1522:  A modern sigil given by CIRLOT 1962 to symbolise the 'movement in the Upper and Lower Worlds' is an extension of the related sigil for INFINITY:  BLAVATSKY 1888 gives the sigil  for 'moving man'.
See also MAN


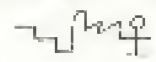

MOUNTAIN BLUE Alc. Abbreviation for the Latin *lapis armenius* recorded by SOMMERHOFF 1701  and GESSMANN 1906 

MOVING MAN Occ. BLAVATSKY 1888 gives the sigil  Within this context, see ONE.


MULTIPLICATION Alc. MICHAELSPACHER 1616 gives the sigil  next to the sign or constellation Aquarius, probably to symbolise the alchemic process of Multiplication.


MUNDANE CROSS See MANIFESTATION and ORIGIN

MUNDUS INTELLIGIBILIS See WORLD OF INTELLIGENCE



MURIEL Mag. BRAHE 1582 gives two mediaeval sigils for this Angel of zodiacal Cancer:  
HEYDON 1664 gives a sigil for Muriel as a 'geomantic spirit', the genius of Via, but this same sigil is given as ruling spirit of zodiacal Cancer by AGRIPPA 1531: 
See also SPIRIT OF CANCER.





MUTABILITY Ast. Modern sigil for the Mutable quality, recorded by DE VORE 1947: 

MUTABLE CROSS Ast. BAILEY 1934 uses the swastika to symbolise the 'material change and constant movement' of the four zodiacal signs Gemini, Virgo, Sagittarius and Pisces, the mutable signs: 



















MYRIAD Occ. Sigil recorded by SHEPHERD 1971, probably from the ancient Egyptian hieroglyphic: 















MYSTERIOUS PLANETS Ast. ASTROLOGY 1917 gives three sigils said to represent three invisible 'planets' which are related to the signs Aries, Taurus and Gemini, and which will one day become visible as physical bodies. These invisible, and unnamed, planets are related to the zodiacal Hierarchies as follows:

The  Hierarchy of the physical plane: 

The  Hierarchy of the Astral Plane: 
 The  Hierarchy of the Mental Plane: 



















MYSTERIOUS SIGILS *Mag.* RAPHAEL 1879 gives a large series of sigils which he terms 'mysterious characters of the planets', which are in fact sigils derived from geomantic and magical sources - for example, a large number of them are the standard sigillic forms for the geomantic figures (see GEOMANTIC SIGILS):

JUPITER:                  

MARS:                  

MERCURY:                  

MOON:                  


SUN:                  


VENUS:                  


See also PLANETARY SYMBOLS

N


NATIVITY Ast. Various abbreviations from the mediaeval Latin *nativitas* and its grammatical forms, given by CHASSANT 1884: nat^{th} na^{th} net^{f}
But see ASCENDANT.

NATURAL SULPHUR Alc. BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 

NATURE Occ. KOCH 1930 gives a highly personal sigil: 
CHASSANT 1884 gives a mediaeval contraction for *natura*: $\overset{a}{n}$
See MOTHER NATURE and VEGETABILIA.


NEBULOSA Ast. Eighth of the mediaeval lunar mansions, called *Al Nathrah* in the Arabic astrological system, a sigil for which is given in MANSIONES 14C: 


NEGATIVE MARS See PLUTO.


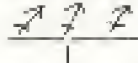
NELAH Mag. Sigil for a spirit (name perhaps a corruption of *Nelapa*, one of the angels of the Second Heaven), given by HEYDON 1664 to represent the letter N in the secret writing called 'Alphabet of Angels and Genii': 


NEPTUNE Ast. The first sigils for this 'modern' planet were constructed around the initials LV for the discoverer, Le Verrier, and


sometimes (wrongly) L for Leverrier. SHEPHERD 1971 records

three such obsolete forms: 

Since 1871 various sigils have been invented by astrologers, perhaps based on the trident of Neptune, though WALTHER 1939 explains the form as being 'really a semicircle over the cross': 


DAATH 1901 claims that the sigil  is in fact derived from a repetition of the forms for SAGITTARIUS, thus  and draws an unconventional connexion between this zodiacal sign and the planet.

SIMMONITE 1890 

PEARCE 1893 


MODERN ASTROLOGY 1899 

MODERN ASTROLOGY 1906 

THIERENS 1931 


RUDHYAR 1936 


JONES 1941 


SEMENTOVSKY 1950 

SIDEREAL 1951 

EBERTIN 1970 


RUDHYAR 1970 

OKEN 1973 

KOCH 1930 


RAPHAEL 1933 

NEROMAN 1937 


DE VORE 1947 

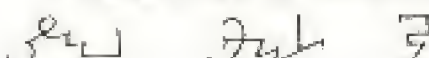
FAGAN 1951 

SPITZ 1959 

MCCAFFERY 1970 


MAYO 1972 


TOBEY 1973 

NESTORATS *Mag.* Three sigils have been recorded by SCHEIBLE 1848 for this spirit: 

NICCOLUM *Alc.* SCHEFFERS 1775 

NIGHT *Alc.* As might be expected, many of the early sigils are merely inverted forms of those given for DAY.


WORLIDGE 1651 

VALENTINE 1671 

SIGNA 17C 


DIDEROT 1763 


SOMMERHOFF 1701 

GESSMANN 1906 

LUEDY 1928 

SCHNEIDER 1962 


BERTHELOT 1885 records sigils for the plural 'nights' from Greek alchemical texts: 


OMONT 1894 records a sigil from Greek texts: 

NITRE GLOBULES Alc. GESSMANN 1906 


NITRE SALT Alc. GESSMANN 1906 

NITRIC ACID Alc. GEOFFROY 1718 

DIDEROT 1763 

LUEDY 1928 

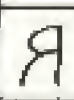


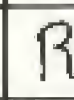

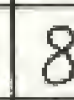
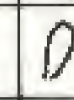




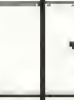





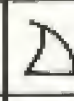
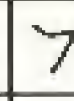
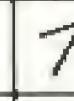



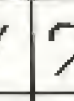

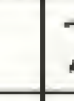
See ACID


NITROUS AIR Alc. Sigil for Lavoisier's air nitreux recorded by
CROSLAND 1962 

NITROUS WATER Alc. GESSMANN 1906 


NITROM See SALTPETRE


NOACHITE SCRIPT Occ. One of the secret alphabets recorded by RIVIERE
1938 (see SECRET SCRIPTS):


a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		

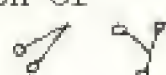
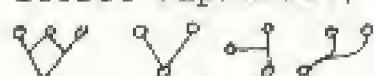
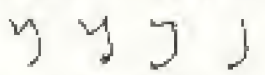
NODE Ast. The term node is most frequently used without further designation for the Moon's Node, which is dealt with in the present context under CAPUT and CAUDA. However, in certain modern schools of astrology, especially in those concerned with heliocentric charts, the particular node of a planet is indicated by enclosing the traditional planetary sigil in the basic form for the *caput* or *cauda*, thus  which is the 'node of Jupiter', taken from SUCHER 1970.

NOTA BENE Occ. Many highly personal sigils have been used by the alchemists, the following being common in early manuscripts, as for

example in ISIDORUS 12C: 

WORLIDGE 1671 gives the familiar abbreviation: 

NUMBER Alc. BERTHELOT 1985 gives the sigil  from Greek alchemical texts.


NUN Occ. The 14th letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivative forms are given within the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675 
 WIRTH 1927 equates Nun with the Tarot arcanum *Temperance*, and with zodiacal Aquarius, and in his list of derivative forms for the letter  traces the idea of 'water': the historic graphic etymology appears in fact to be from the Egyptian hieroglyphic with the pictorial value of (water) snake, as indicated in JENSEN 1970.


NUTMEG Alc. GESSMANN 1906 





OBIIT *Ast.* CHASSANT 1884 records several mediaeval abbreviations and short-forms: OB *ab* *ob*
SMITH 16C ☉
See also DEATH.




OCCULTATION *Ast.* Occultation by the Moon is recorded in the sigil given by RAPHAEL 1902: ☾
But see also ECLIPSE.


OCCULT FIRE *Occ.* According to WELLING 1735, the following sigil shows *Fire in all its attributes*: 
See also FIRE.


OCCULT SALT *Occ.* In the graphic system of WELLING 1735 the sigil is used to show *Salt in all its attributes*: 
See also SALT.



OCCULT TRIANGLE *Occ.* In HERMES 1613 this simple sigil  is termed the *triangle of the philosophers*, and recorded as one of a series of occult structures. It is said to have a multi-layer significance, symbolising the numerous trinities within the alchemical works, such as SALT-SULPHUR-MERCURY, BODY-SOUL-SPIRIT, and even SUN-MOON-MERCURY since the '*Sun and Moon may not be productive without Mercury is the mediator*'.



OCCULT WATER *Occ.* Sigil given by WELLING 1735 to show *Water in all its attributes*: 
But see also WATER



OCH *Mag.* The mediaeval sigil given by TRITHEMIUS 1503 for the planetary spirit of the Sun has survived with minor variations into modern times: 
SCHEIBLE 1848  SHEPHERD 1971 

OCHRE *Alc.* BERTHELOT 1885 records a sigil (abbreviation) from the Greek alchemical tradition:  But see also YELLOW




























OCTAVE *Occ.* A sigil given by HERMES 1613 as the basic structure for what is called a '*magic vocabulary*' concerned with a series of octaves and their inter-relationships: 
See also OGDOAD.

OCTONARY *Occ.* Sigil given by DEE 1564 in a graphic theory of occult symbolism connected with his MONAD:  The sigil is said to be eight-fold because of the sum of angles and lines within its structure. Following on these indications of DEE 1564, the Rosicrucian GABELLA 1615 gives the form:  See also OGDOAD


OCULUS *Ast.* Ninth of the mediaeval lunar mansions (in fact *oculus Leonis*), called *Al Tarf* in the Arabic astrological system, a sigil for which is given by MANSIONES 14C: 
A sigil intended for amuletic use is linked with this lunar mansion, recorded by ABANO 1303: 

OGDOAD *Occ.* In the ancient symbolic language discussed by BLAVATSKY 1888, the sigil  or  symbolises the '*eternal and spiral motion of cycles*', which is symbolised in its turn by the Caduceus. It shows the regular breathing of the cosmos. This lemniscate, both in its sigil form and in diagrammatic form, plays an important part in



modern anthroposophical literature: see for example STEINER 1921.



OIL Alc. ALCHEMIA 1563  WORLIDGE 1651    
 CROLLIUS 1612   FRESNE 1688  
 SHELTON 17C   SIGNA 17C    
 SOMMERHOFF 1701     DIDEROT 1763    
 CARBONELLI 1925 
 SCHEFFERS 1775 gives the forms   for *oleum unguinosum*.
 BERTHELOT 1885 gives a sigil derived from the Greek 
 Besides the various OILS listed immediately below, see BOILED OIL,
 HORSERADISH OIL, OIL DISTILLATE and OLEUM SANSARI
 See also OLIVE OIL for similar sigillic forms.

OIL DISTILLATE Alc. GESSMANN 1906   

OIL OF ANTIMONY Alc. ALCHEMIA 1563 

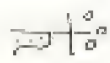


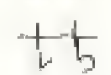

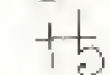

OIL OF CHRIST Alc. DIDEROT 1763  








OIL OF GOLD Alc. SHELTON 17C  



OIL OF LILIES Alc. SOMMERHOFF 1701   
























OIL OF ROSES Alc. SIGNA 17C 




OIL OF SALTPETRE Alc. GESSMANN 1906  



OIL OF SATURN Alc. DIDEROT 1763  
 SOMMERHOFF 1701     








OIL OF SULPHUR Alc. SIGNA 17C   DIDEROT 1763  
 GESSMANN 1906   




OIL OF TALC Alc. SOMMERHOFF 1701  


OIL OF TARTAR Alc. ALCHYMIA 1563  
 SIGNA 17C  
 SOMMERHOFF 1701           
 GESSMANN 1906       
 CARBONELLI 1925 


OIL OF VITRIOL Alc. WELLING 1735 
 SOMMERHOFF 1701  

OLEUM SANSARI Alc. SIGNA 17C  




OLIVE OIL Alc. VALENTINE 1671   
 ALCHEMICAL 17C    SIGNA 17C 


OMEGA Rel. A number of sigils have been used since early times, based on the form of the last letter of the Greek alphabet, and generally intended to convey the idea of 'the end of things' The esoteric Christian aspect of the sigil is discussed by TESTA 1962, who gives a number of forms:   

DEE 1564 constructs a sigil around the omega:  - see IMMORTAL ADAM.


A related sigil is given by VERARDI 1972, as the symbol of God: 
 Many variants of this sigil exist, especially in the Byzantine iconographic tradition.




The omega sigil is given most frequently in conjunction with ALPHA, but see also CHRIST, CHRISTMON and JESUS, and in reference to the Immortal Adam, see also MORTAL ADAM.

ONE Occ. In the ancient symbolic language discussed by BLAVATSKY 1888, the one on the (spiritual) plane above is 'no number', a circle: 
 On the plane below (physical) it becomes  which signifies among the Alexandrian Initiates a body erect, 'a living standing man, he being the only animal that has this privilege'. By adding a head to this sigil, it was transformed into a  'a symbol of paternity, of the



creative potency', whilst the sigil  signifies a moving man, one on his way. In the Pythagorean system, the odd numbers are said to be divine.

ONYX Mag. SIGNA 17C 



OPAL Mag. SIGNA 17C 



OPHIEL Mag. Mediaeval sigil for the planetary spirit of Mercury given by TRITHEMIUS 1503: 
SCHEIBLE 1848  SHEPHERD 1971 







OPHITES Aic. SIGNA 17C 


OPPOSITION Ast. Several early sigils, mainly involved with joining two circles (the celestial bodies) with a straight line, have come down to us from early astrological systems. The standard form is recorded by FIRMICUS 1499  who gave also the sigil  as an alternative in a woodcut of a horoscope, the sigil cutting through the connecting line drawn between the two planets in opposition.


ASTROLOGICAL 15C  SIGILLIS 17C 

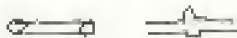
SMITH 16C gives for ordinary opposition a variant  and for the opposition between Sun and Moon (see FULL MOON), the sigil  which appears to relate to the most recent syzygy to the time for which the horoscope was cast.

ORIGIN Occ. In the sequence of sigils described by BLAVATSKY 1888, and outlined in MANIFESTATION, the sigil  called the *mundane cross*, marks the stage (esoterically the *third root race*) for the incarnation of humanity, the origin of human life in its physical embodiment. The cross within a circle 'symbolises pure Pantheism; when the cross was left uninscribed, it became phallic'. BLAVATSKY 1888 gives an alternative sigil for this symbolic Fall:  explained as denoting the time 'when the separation of the sexes by natural evolution took


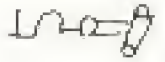










place - when the figure became  ... the sexless life modified or separated - a double glyph or symbol':  This encircled TAU was said by BLAVATSKY 1888 to have become (during the present period of evolution - that is, during the Fifth Race) in symbology the sacr' and in Hebrew n'cabvah, originally phallic in meaning, but changed into the Egyptian glyph  the emblem of life (see ANKH) and 'still later into the sign of Venus:  Then comes the Svastica (Thor's hammer, or the "Hermetic Cross" now), entirely separated from its Circle' - the circle being the spiritualising agent:  - 'thus becoming purely phallic' in the sigil:  See SWASTIKA. The sigils for Origin show therefore the origin of Man as a spiritual being, and the origin of Man as a material being, enmeshed in Nature.

ORIPHIEL Mag. Mediaeval sigil recorded by TRITHEMIUS 1503 for the planetary angel of Saturn: 



ORMOLU Alc. Several mediaeval sigils have been recorded by GESSMANN 1906 for *aurum pictorium*: 


ORPIMENT Alc. The most frequently used of the large number of sigils - often listed under the name *Auripigmentum* - are those recorded from a mediaeval manuscript by CARBONELLI 1925: 

ALCHYMIA 1563   +

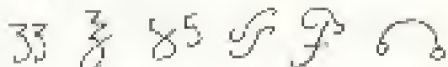
SOMMERHOFF 1701         
  

GESSMANN 1906      


SCHNEIDER 1962  

OSSA Rel. Mediaeval contraction given by CHASSANT 1884: 

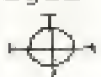
OUNCE Alc. A mediaeval sigil given by CAPPELLI 1949: 

GESSMANN 1906 gives a series of mediaeval forms: 

See also UNCIA.

OURANOS Occ. OMONT 1894 records a Greek sigil  which represents
 'the sky' and 'the home of the gods'. See also URANUS

OUTLET See RU


OXYGEN Alc. The sigil for the *principe oxygene* of Lavoisier, recorded
 by CROSLAND 1962: 

P

PALESTINIAN SCRIPT See HEBRAIC SCRIPT

PALLAS Ast. Perhaps the earliest sigil for this 'planet' (which is in fact an asteroid) in orbit between Mars and Jupiter is given by


WILSON 1819: 


WILSON 1820 

SHEPHERD 1971 



PANTHEISM See ORIGIN

PAPAL CROSS See CROSS

PAPILIO Ast. Twenty-fifth of the mediaeval lunar mansions, called Al sa'd al ahbiyah in the Arabic astrological system, a sigil for which is given in MANSIONES 14C: 


PARNIEL Mag. Sigil for spirit (perhaps Parmiel was intended) given by HEYDON 1664 to represent the letter P in the secret writing called the 'Alphabet of Angels and Genii': 


PARS Ast. Whilst there are very many different Arabian pars - one for each planet save the Sun - the name by itself usually refers to Pars Fortunae, the 'part of fortune', which is the hypothetical point occupied by the Moon if the Sun were to be on the Ascendant of the figure under review.


The common modern sigil is given (for example) by LILLY 1647: 
 When another *pars* is to be indicated, the normal procedure is for the standard sigil to be given, followed by one of the sigils for the relevant planet: for example, the 'part of Mercury', sometimes called the *part of commerce*, may be set out: 


FREGOSUS 15C 

HOROSCOPES 15C 

HOROSCOPE 1614 


ASTROLOGY 17C 


COLEY 17C 

SIBLY 1790 


WILSON 1819 



STRAGGLING 1824 

RUDHYAR 1936 




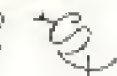
OMONT 1894 gives a Greek sigil derived from the word *klipos*, though this is a general term, there being many such *pars* in Greek astrology (see for example DAIMON): 

PARS CUM PARTE *Alc.* ALCHEMICAL 17C 

DIDEROT 1763 

GESSMANN 1906  







PARS FORTUNAE See PARS

PART *Alc.* The mediaeval sigils given by GESSMANN 1906 refer to quantity, and have nothing to do with PARS:    

PASA See ANKH


PASSIVE INTELLECT *Occ.* Sigil originated by KOCH 1930: 


PASSIVE PRINCIPLE *Occ.* A modern sigil given by CIRLOT 1962 for the 'passive, static principle': —

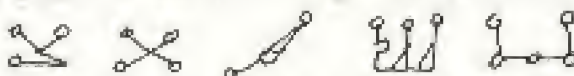
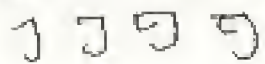
PASTE *Alc.* Several mediaeval sigils have been recorded by GESSMANN 1906:      


PASTOR *Ast.* Twenty-second of the mediaeval lunar mansions, called *Al Sa'd al Dhabih* in the Arabic astrological tradition, recorded by

MANSIONES 14C: 

PATINA OF GOLD Alc. BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 


PATINA OF SILVER Alc. BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 

PE Occ. The 17th letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivatives and variants have been given within the tradition of secret alphabets, notably those recorded by BARTOLOZZI 1675:  WIRTH 1927 equates the letter with the STAR ARCANUM of the Tarot pack, and with the constellation *Andromeda* and zodiacal Pisces. He gives the graphic etymology of the letter form  and traces this back to the idea of 'mouth', which is expressed in an Egyptian hieroglyphic related to RU.

PEARL Alc. DIDEROT 1763 



PEBBLE Alc. GESSMANN 1906  See also STONE

PENDU See HANGING MAN


PENTAGRAM Occ. One of the recurrent sigils of occultism, with very many different levels of meaning:  AGRIPPA 1531 reproduces it in symbolic form as representative of the form of the human body, an idea which is expressed in BLAVATSKY 1888, and (through the connexion of the sigil with the planet Venus) in SOMMERHOFF 1701, and in SCHULTZ 1963 (from a heliocentric point of view) - but see MICROCOSMIC PENTAGON. STEINER 1906 treats it as an ancient sigil of the *Third Logos* and of the Microcosm itself. In the esoteric tradition the pentagram is linked with the *etheric* or *quintessential* forces in man, which is perhaps why STEINER 1906 gives the sigil as a symbol of mankind developing itself: 'it is the star that all wise men follow as did



the priest-sages in ancient ages'.



The sigil has a wide and varied application: see for example both DEVIL and POPE.


PERFECTION Occ. The sigil given by HOMER 1723 to indicate both Perfection and the Universal Quintessence is actually the late mediaeval sigil for the Sun:  HOMER 1757 

PERIOD See PRIMORDIAL CIRCLE



PHALEG Mag. TRITHEMIUS 1503 gives a mediaeval sigil for this planetary spirit of Mars: 







Two variant sigils are recorded, one by SCHEIBLE 1848  the other by SHEPHERD 1971: 


PHILOSOPHER Alc. A mediaeval abbreviation is recorded by CHASSANT 1884:  SOMMERHOFF 1701 





PHILOSOPHER'S STONE Alc. SHEPHERD 1971 gives the sigil  which is one of the forms for SULPHUR upside-down.

PHILOSOPHIC EGG Alc. DIDEROT 1763   LOEDY 1928 


PHILOSOPHIC LEAD Alc. FRANCKLYN 1627  SIGNA 170 

PHILOSOPHIC SULPHUR Alc. VALENTINE 1671  DIDEROT 1763   GESSMANN 1906   

PHLEGMA Occ. Phlegma was originally one of the humours which regulated human temperament, and the sigils listed below are perhaps intended to refer to this humour. However, DIDEROT 1763 gives the sigil  which is probably intended to refer to sputum.

SCHNEIDER 1962 records for *Phlegma*, *aqua insipida*, the sigils     but these forms appear to be derived directly from SOMMERHOFF 1701, who gives a specifically alchemical definition for the term, and calls it *Aqua Mercurii prima*.


WORLIDGE 1651 

FRANCKLYN 1627 

SHELTON 17C   


See also TEMPERAMENTS.


PHLOGISTON Alc. BERGMANN 1785 


DIDEROT 1763 


PHOSPHORIC ACID Alc. SCHEFFERS 1775 


PHOSPHORUS Alc. DIDEROT 1763 

HASSENFRATZ 1787 


DALTON 1808 


LUEDY 1928 



PHUL Mag. TRITHEMIUS 1503 gives a mediaeval sigil for the planetary spirit of the Moon: 

SCHEIBLE 1848 


SHEPHERD 1971 

PILGRIMAGE Occ. A sigil which was perhaps invented by KOCH 1930 is obviously intended to express the idea of 'pilgrimage through life', or some such idea: 




Within a chiromantic context, TRACTATULUS 15C gives a sigil which is probably intended to refer to the idea of a religious pilgrimage in the mediaeval sense: 

PINT Alc. Sigils given by DIDEROT 1763 for the measure of 0.9 litres liquid:  

PISCES Ast. Sigil for the zodiacal sign of the 'Fishes', derived in its printed form from the later mediaeval manuscript tradition, as for


example in BONATTI 15C  but ultimately derived from Graeco-Byzantine forms, as in NEUGEBAUER 1959 below. The sigil is said by AGRIPPA 1510 to be based on the shape of the fishes, though graphic explanations within the framework of esoteric Christian symbolism relate the sigil to CHRIST (see for example MERCURY 1978 and GETTINGS 1978).


Ancient Egyptian: BERLIN 42AD 


STOBART 2C   

Graeco-Byzantine: NEUGEBAUER 1959


Mediaeval: DIGBY 12C 

JANUA 14C 


HYGINUS 1482 

FIRMICUS 1499 


QUADRANTIS 15C 

SCALIGER 15C 

TABLES 15C 


AGRIPPA 1510 



THURNEYSSER 1574 

SIGILLIS 17C 

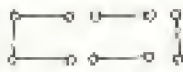
DARIOT 1557 



MAGICI 17C 



PYTHAGORAS 18C 

NEROMAN 1937  


SIDEREAL 1951 


LEUPOLDI 14C gives a sigil for the constellation Pisces. 
See also SPIRIT OF PISCES.

SPIEGELBERG 1911  


  

ASTRONOMICAL 1400 

LEUPOLDI 14C 

MANSIONIBUS 1482 


ASTROLOGICAL 15C 

RAWLINSON 15C 


SCOT 15C    


SCHYNAGEL 1500 

THURNEYSSER 1570 

BRAHE 1582 

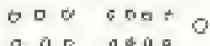
BLUNDEVILLE 1602 

FOOTE 17C 

ASTROLOGY 1719 


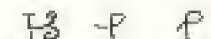

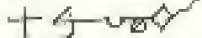

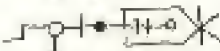


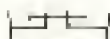



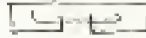
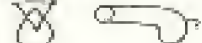
BOUCHE-LECLERCQ 1899 

NEERACHER 1967 

PISCIS Ast. The last of the twenty-eight mediaeval lunar mansions, called *Al Batn al hut* in the Arabic astrological system, given in MANSIONES 14C: 

PLANETARY SPIRITS Occ. A number of sigils have been preserved from mediaeval sources relating to what are now usually called *Planetary Spirits*, though at least one group of these were originally the

daemons of the planets, and recorded under such name by AGRIPPA 1531. The DAIMON of occultism, like the *daimon* of the Greeks, was not of course the demon of popular lore, though it has been confused with it in misinformed circles: only the *kakadaemon* resembled in any way the European demon. Accordingly, to avoid such associations and confusion, the sigils have been preserved under separate entries - see SPIRIT OF JUPITER, SPIRIT OF MARS, SPIRIT OF MERCURY, SPIRIT OF MOON, SPIRIT OF SATURN, SPIRIT OF SUN and SPIRIT OF VENUS. TRITHEMIUS 1522 gives a list of planetary spirits which he called *Secundadeis* or *Intelligencies* (the traditional word), and which have been since called *Archangels*: these are the tutelary rulers of historical epochs, however, and in TRITHEMIUS 1503 there is to be found a list of sigils attached to certain of the names of these *Intelligencies*, though it is likely that the planetary spirits of the Epochs are derived (via the Arabs) from the Gnostic tradition, whilst the latter groups which bear similar names are derived from the cabbalistic tradition: see the sigils given after the names in the following table, derived from TRITHEMIUS 1503.

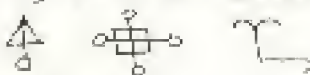
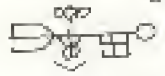
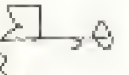
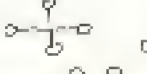

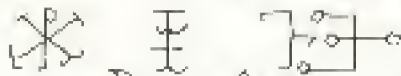

PLANET	PLANETARY SPIRIT	PLANETARY ANGEL
JUPITER	BETHOR 	ZACHARIEL 
MARS	PHALEG 	SAMUEL 
MERCURY	OPHIEL 	RAPHAEL 
MOON	PHUL 	GABRIEL 
SATURN	ARATRON 	ORIPHIEL 
SUN	OCH 	MICHAEL 
VENUS	HAGITH 	ANAEL 

PLANETARY SYMBOLS Occ. The following account relates to a group of sigils termed planetary which must not be confused with the modern application of the term: for the modern usage, see the lists of sigils under the headings of JUPITER, MARS, MERCURY, MOON, SATURN, SUN and VENUS. The following (alphabetical) list is derived almost exclusively from the mediaeval manuscript tradition, and few of the sigils within it have anything to do with the symbolism common to

astrology and alchemy, in spite of the association with the planetary names. Many of these sigils are probably derived from copies of Arabic and oriental letters or words, and have been used almost exclusively for magical purposes, as for example in prophylactic seals and amulets. An enormous number of these sigils have been preserved in manuscripts, and it would be both tiresome and ultimately pointless to list more than those which have, for one reason or another, entered the mainstream of occultism: the list below is therefore a select but incomplete anthology. The sigils are grouped (alphabetically) under the names traditionally ascribed to them, though the specific differences in their use is now somewhat obscure.


ANNULOS

CARDAN 1557 gives the following:




Jupiter: 
 Mars: 
 Mercury: 
 Moon: 
 Saturn: 
 Sun: 
 Venus: 

CHARACTERS

Jupiter:

ASTROLOGICAL 15C 
 CARDAN 1557 
 LUNAE 15C 

Mars:

ASTROLOGICAL 15C 
 CARDAN 1557 
 LUNAE 15C 

Mercury:

ASTROLOGICAL 15C 
 CARDAN 1557 
 LUNAE 15C 



MOON:

ASTROLOGICAL 15C       


CARDAN 1557    

LUNAE 15C     








Saturn:








ASTROLOGICAL 15C       








CARDAN 1557       

LUNAE 15C       








Sun:








ASTROLOGICAL 15C       








CARDAN 1557       

LUNAE 15C       

Venus:










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







CARDAN 1557       








LUNAE 15C       

DIVINE LETTERS







Jupiter:







AGRIPPA 1531         







BRAHE 1582         

TRITHEMIUS 1503         






Mars:






AGRIPPA 1531      






BRAHE 1582      

TRITHEMIUS 1503      

Mercury:

AGRIPPA 1531       

BRAHE 1582      

TRITHEMIUS 1503      






















Moon:

AGRIPPA 1531     




























BRAHE 1582     

TRITHEMIUS 1503     













Saturn:

AGRIPPA 1531 I       
 BRAHE 1582       
 TRITHEMIUS 1503       

Sun:



























AGRIPPA 1531          
 BRAHE 1582          
 TRITHEMIUS 1503       

Venus:





AGRIPPA 1531    
 BRAHE 1582    
 TRITHEMIUS 1503    

SIGILS








Jupiter:

BRAHE 1582      
 CARDAN 1557      
 SIGILLIS 17C          
 TRITHEMIUS 1503    






























Mars:

BRAHE 1582       
 CARDAN 1557       
 SIGILLIS 17C          
 TRITHEMIUS 1503       

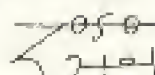

Mercury:

BRAHE 1582      
 CARDAN 1557      
 SIGILLIS 17C          
 TRITHEMIUS 1503    

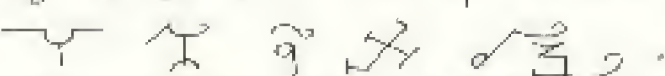
Moon:

BRAHE 1582       
 CARDAN 1557      
 SIGILLIS 17C          
 TRITHEMIUS 1503      


Saturn:

BRAHE 1582 CARDAN 1557 SIGILLIS 17C TRITHEMIUS 1503 

Sun:


BRAHE 1582 CARDAN 1582 SIGILLIS 17C TRITHEMIUS 1503 


Venus:

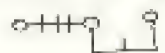
BRAHE 1582 CARDAN 1557 SIGILLIS 17C TRITHEMIUS 1503 


See also JUPITER, MARS, MERCURY, MOON, SATURN, SUN and VENUS.




PLANT Alc. BERTHELOT 1885 preserves two sigils derived from


Greek alchemical manuscripts: PLATINUM Alc. SCHEFFERS 1775  DALTON 1808 


PLEIADES Ast. Mediaeval sigil for the star cluster, sometimes called the Atlantides, in the vicinity of 29° of the constellation Taurus, given by HERMETIS 13C: 


AGRIPPA 1510 gives a variant which has entered the European occult stream of symbolism: 



PLUTO Ast. The most common European sigil (see HONE 1951 below) and the most common USA sigil (see JONES 1969 below) have surfaced from numerous suggestions made since the official discovery of this planet in 1930. The planet was named, and ascribed rulership over zodiacal Scorpio long before its official discovery, by PAGAN 1911, who gave the earliest sigil  which is the graphic equivalent of the


negative Mars which had rulership over Scorpio until that time. Before this, there had been a hypothetical *Pluto*, claimed by WEMYSS 1927 to be ruler of Cancer and 'probably the most distant planet from the Sun'. WEMYSS 1927 gives two variants for this hypothetical planet:  but in a later edition of his book (subsequent to the discovery of the modern planet by Lowell) an attempt was made to designate the discovered planet *Lowell-Pluto*, a name which did not receive wide acceptance, but which may have been instrumental in forming the common European sigil, from the initials of the suggested name:  WEMYSS 1933 suggested the sigil  for his own *Lowell-Pluto*.


THIERENS 1931 

RUDHYAR 1936 


WALTHER 1939 


EBERTIN 1950  

HONE 1951 

HADES 1969 


EBERTIN 1970  

SIDGWICK 1973 

HAWKINS 1976 


PERSONAL 1980 

RAPHAEL 1933 

NEROMAN 1937 


RAPEAEL 1939  

SEMENTOVSKY 1950 

DEUTSCHE 1961 

JONES 1969 

MCCAFFERY 1970 

KENTON 1974 


MEYER 1976 


PLUTO-LOWELL Ast. Sigil suggested by WEMYSS 1933: 

But see PLUTO

POLE STAR See CAUDA URSAE

POLISH Aic. SIGNA 17C 










POPE Occ. WIRTH 1927 relates this 5th arcanum of the Tarot pack to the Hebraic letter HE, and accords it the sigil of the PENTAGRAM: 





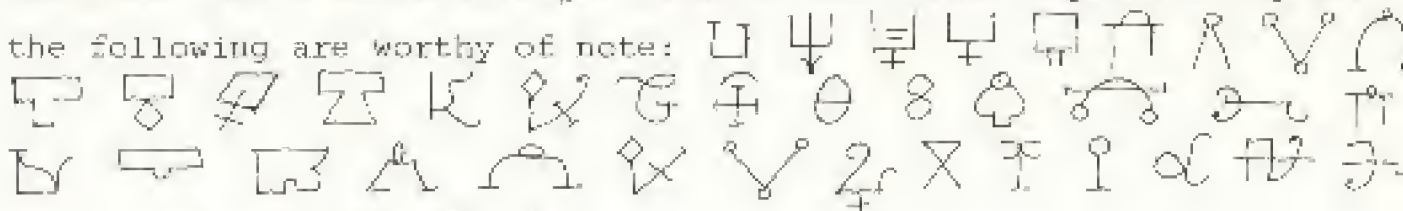



POPULUS Geo. Sigil for one of the sixteen geomantic figures: 

A multitude of variants (stars, dots, floral devices, etc.) is used


to denote the same four-fold arrangement. Populus is linked by AGRIPPA 1531 with the 'planet' Moon, the element Water, and the zodiacal sign Capricorn. The following sigils are derived from the late-mediaeval tradition, and are sometimes used to denote the Moon itself, as for example in TRITHEMIUS 1503.

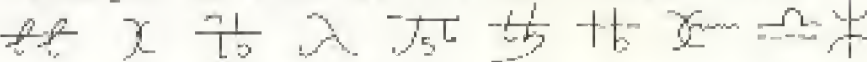



AGRIPPA 1531    
 TRITHEMIUS 1503  

POTABLE GOLD Alc. ALCHEMIA 1563  
 ONOMASTICHUM 1574   ALCHEMICAL 17C 
 SOMMERHOFF 1701   GESSMANN 1906 
 SCHNEIDER 1962 

POTASH Alc. VALENTINE 1671 
 SHELTON 17C   DALTON 1808 
 GESSMANN 1906 records a large number of mediaeval sigils, among which the following are worthy of note: 
 SCHNEIDER 1962   
 See also SAL ALKALI

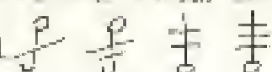
POTASSIUM Alc. ALBERTUS 1974 


POTASSIUM NITRATE Alc. SHEPHERD 1971 

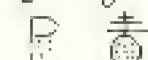
POUND Alc. The pound weight is most commonly given a sigillic form from the term libra, as for example in the list of mediaeval forms recorded by GESSMANN 1906: 
 BERTHELOT 1885 records a sigil from the Greek tradition: 
 ALBERTUS 1974 gives a sigil  which is almost certainly a poor copy of the common contraction: 


POWDER Alc. Several of the mediaeval sigils below are used synonymously with those for DUST, and in both cases certain of the

sigils are derived from an abbreviation of the Latin *pulvis*.


WORLIDGE 1651 

SHELTON 17C 



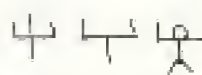



DIDEROT 1763 

GESSMANN 1906 



POWDER OF BRICK Alc.


SHELTON 17C 


DIDEROT 1763 


PRAYER Occ. Two related early Christian sigils are recorded by VERARDI 1972, though with modern (and perhaps imaginative) interpretations: 'prayer addressed by the World to God':  'prayer rising to God from the Earthly and Lower World': 
TESTA 1962 gives three sigils which depict the praying human: 
KOCH 1930 gives a highly personalised interpretation of the six-pointed star  as being derived from a graphic form depicting the union of human prayer  with the descending power of God: 


PRECIPITATE Alc. VALENTINE 1671  


DIDEROT 1763  


GESSMANN 1906 

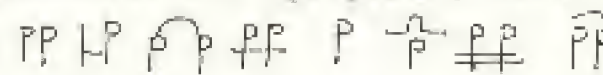


PRECIPITATE OF LEAD Alc. VALENTINE 1671 

PRECIPITATE OF MERCURY Alc. VALENTINE 1671 


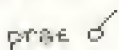

SHELTON 17C 





SIGNA 17C 


PREPARATION Alc. GESSMANN 1906 


PREPARE Alc. SOMMERHOFF 1701 gives the forms for 'prepare', as a direction to the practical alchemist: 
SOMMERHOFF 1701 also gives the sigils   for *coque secundum artem*, which means 'prepare alchemically':

PREVIOUS SYZYGY Ast. Two sigils have survived, but in both cases the references are generally to the *opposition* between the luminaries, rather than to the *conjunction*. A Graeco-Byzantine sigil is given by

NEUGEBAUER 1959  whilst SMITH 16C gives a sigil ∞ which is sometimes preceded by the abbreviation *prae* to denote the previous conjunction: *prae*  or opposition: *prae* 

PRIAPUS TAURI Alc. GESSMANN 1906 records several sigils, all clearly related to the zodiacal sigil for TAURUS:    

PRIMAL POWER Occ. In the graphic system proposed by HONE 1951, the circle is said to symbolise *eternity, the never-ending, 'hence spirit or primal power'*. When a dot is placed inside the circle, to produce the modern sigil for the SUN, then '*the circle... signifies the beginning of the emergence of that power*': 

PRIMORDIAL CIRCLE Occ. BLAVATSKY 1888 in her account of the occult theory of time - dealing specifically with the birth of time, and with the earliest cycle of the year - writes 'The first sign of this primordial circle and cycle made in heaven is the earliest shape of the Ankh-cross  a mere loop which contains both a circle and the cross in one image' ... 'it is the ideograph of a period, an ending, a time.'


See also ANKH and CROSS

PRINCIPIA See ELEMENTS

PRINCIPIA CHYMICA Alc. SOMMERHOFF 1701 gives the following sigils for the 'Chemical Principles' or *Elementa*, which are scarcely the 'Elements' of modern science:

SALT 

SULPHUR 


MERCURY 


SPIRIT 

EARTH 


See also ELEMENTS


PRINCIPIA CORPORUM See ELEMENTS


PRITHIVI Occ. A sigil which is virtually an equivalent of the occidental EARTH element, given in oriental sources, and associated with the *Muladhara*, or Root Chakra: 
The sigil is said to be of a yellow colour, and is recorded by AVALON 1919.


PROJECTION Alc. MICHAELSPACHER 1616 gives the sigil  next to the sign or constellation *Fisces*, perhaps to symbolise the alchemical process of Projection (which, needless to say, has nothing to do with the occult spiritual technique of Astral Projection, as it is wrongly termed).

PROOF See TEST.







PSOHDON Mag. SCHEIBLE 1848 gives four variant sigils for this spirit: 



PUELLA Geo. Sigil for one of the sixteen geomantic figures: 
A multitude of variants (stars, dots, floral devices, etc.) are used to denote the same four-fold arrangement. *Puella* is linked by AGRIPPA 1531 with the element of Water, the planet Venus, and the zodiacal sign Libra. The following sigils are derived from the late mediaeval tradition, and are sometimes used to denote the planet Venus, as for example in TRITHEMIUS 1503.

AGRIPPA 1531 




PUER Geo. Sigil for one of the sixteen geomantic figures: 
A multitude of variants (stars, dots, floral devices, etc.) is used to denote the same four-fold arrangement. *Puer* is linked by AGRIPPA 1531 with the element of Fire, the planet Mars, and the zodiacal sign Aries. The following sigils are derived from the late-mediaeval tradition, and are sometimes used to denote the planet Mars,


as for example in TRITHEMIUS 1503.

AGRIPPA 1531      








HEYDON 1664  

PUGILLUM *Alc.* A rough measure, used by alchemists, and defined as 'that which may be held in three fingers' or 'that which may be held between the thumb and the first two fingers', and limited in application to the measure of powders. GESSMANN 1906 records some mediaeval forms which





are abbreviations:   







ALCHEMICAL 17C 


FULVERISE *Alc.* SIGNA 17C  


GESSMANN 1906       



PURGATIVE WINE *Alc.* SHELTON 17C 

PURGE *Alc.* SIGNA 17C    

PURIFICATION *Alc.* SOMMERHOFF 1701      





PURIFY *Alc.* WORLIDGE 1651 

FRANCKLYN 1627 




DIDEROT 1763  







GESSMANN 1906 

FRESNE 1688 






SCHNEIDER 1962    

PUTREFACTION *Alc.* WORLIDGE 1651 


ALCHEMY 1650   

GESSMANN 1906      


PUTREFY *Alc.* DIDEROT 1763   But see PUTREFACTION.

PYRITES *Alc.* BERTHELOT 1885 records a sigil from the Greek alchemical tradition for copper pyrites:  and a number of related sigils for ordinary pyrites:    









PYROPHORUS *Alc.* SCHEFFERS 1775 


PYTHAGOREAN SIGIL *Occ.* The ancient Pythagorean  is explained by BLAVATSKY 1888 in terms of the binary (of 'Good and Evil') detaching itself from the single Monad. A more exoteric interpretation, relating the sigil to 'choice', is given by WIRTH 1923, who associates the figure with the LOVERS ARCANUM of the Tarot pack. The sigil is also listed by TESTA 1962 as one of the early Christian forms for the CROSS.



QUADRATURE *Ast.* Sigil given by SHEPHERD 1971 as an obsolete astronomical symbol for the SQUARE aspect: 


QUARTILE See SQUARE.

QUATERNARY *Occ.* DEE 1564 gives the sigil  as part of the graphic system underlying his MONAD, relating to the four elements (but see also TERNARY and OCTONARY, both of which are related to this form). A series of modern sigils, presented as a logical graphic development, is given by CIRLOT 1962. The cross is 'spiritual and neutral':  whilst  is 'the spiritual quaternary acting upon the inferior ternary'. The 'spiritual, active or dynamic' principle is  whilst the 'spiritual, active quaternary acting upon the neutral' is  The 'spiritual quaternary in the universe' is  and the 'material principle within totality':  The 'two quaternaries - spiritual and material - within the totality' is  It must be pointed out that these explanations in no way reflect the real occult nature of these sigils, and are purely modern inventions. See also MATERIAL.


QUEDBARSHENNOTH *Mag.* A sigil for the spirit given by HEYDON 1664 to represent the letter Q in the secret writing called 'Alphabet of Angels and Genii': 

QUICKLIME *Alc.* The calx viva of the alchemists, for which the


following sigils are most frequently used:























ONOMASTICON 1574 


WORLIDGE 1651     



























FRANCKLYN 1627 

VALENTINE 1671  


SIGNA 170 

SOMMERHOFF 1701               
      

BERGMANN 1785 

GESSMANN 1906 records a number of mediaeval forms:      
                   




































BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 



ALBERTUS 1974 










QUICKSILVER *Alc.* Whilst this is merely another name for MERCURY, the following sigils have been given specifically under this heading:


WORLIDGE 1671          

SHELTON 170               

SOMMERHOFF 1701               
                   

LIDEROT 1763  


SCHNEIDER 1962         

CROSLAND 1962 records a Greek sigil: 

See MERCURY, for which the above sigils are also applicable.

QUINCUNX *Ast.* An astrological aspect of 150 degrees.

SIMMONITE 1890 


RAPHAEL 1900 


RAPHAEL 1902 

DE GIVRY 1931 




DE VORE 1947 


HADES 1967 


QUINTESSENCE *Occ.* In its occult sense, the fifth element has been given few sigils, perhaps because it is the *invisible* one of the five, and its unstated presence in a sigil combining the 'visible' elements is understood (see ELEMENTS). As an invisible sigil, the quintessence may be regarded as being symbolised in the space at the centre of the sigil for the four elements recorded by SOMMERHOFF 1701: 


HOMER 1723 gives the sigil  as the tenth in the descending series of the so-called *Golden Chain of Homer*, symbolic of the 'Universal Quintessence', the spirit of which permeates the created world: this could of course be the sigil for the SPIRITUS MUNDI.

HOMER 1757 gives a variant:  See HOMER'S GOLDEN CHAIN.



GEHEIME 1785 gives  for *Heavenly Quintessence* as though to distinguish this from the Natural or Earthly. GEHEIME 1788 gives the sigil  for *Natural Quintessence* and a related form for the *Heavenly Quintessence*: .

WORLIDGE 1671 


FRANCKLYN 1627 

VALENTINE 1671 




SHELTON 17C   

SIGNA 17C  

SOMMERHOFF 1701      

DIDEROT 1763 5 

POISSON 1891 

GESSMANN 1906   

LUEDY 1928    

SCHNEIDER 1962 


But see also AKASHYA and ETHERIC


QUINTESSENCE OF WINE Aic. FRANCKLYN 1627 

SOMMERHOFF 1701    






QUINTILE Ast. Sigils given for the aspect of 72 degrees include




SIMMONITE 1890 



RAPHAEL 1901 

MEYER 1974 

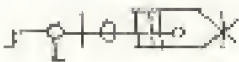
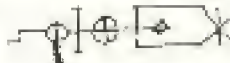

R

RAIN WATER Aic. SOMMERHOFF 1701 equates *agua pluvialis* with 'soft water', and gives the sigils:     

GESSMANN 1906   

SCHNEIDER 1962  



BERTHELOT 1885 records sigils from the Greek tradition:  

RAPHAEL Mag. TRITHEMIUS 1503 records the mediaeval  for this Archangel who is within his system also one of the *Secundadeis* or *Intelligencies*. BARRETT 1801 gives a variant form:  The mediaeval sigil recorded by SHEPHERD 1971  indicates that theoretically any of the sigils for the planet MERCURY may also be used to denote Raphael, who is variously called 'the Angel of Mercury' or 'the Angel of Wednesday' in popular occult texts.


See SPHERE OF MERCURY



REALGAR Aic. WORLIDGE 1651   CROLLIUS 1612  




FRESNE 1688   VALENTINE 1671  

SHELTON 17C  SIGNA 17C  


SOMMERHOFF 1701        










GESSMANN 1906 

RECEIVER Aic. The sigil is intended to denote a piece of alchemical apparatus, for which GESSMANN 1906 gives two forms:  


SCHEFFERS 1775 contrasts the sigil for the *recipiens*  with that for the RETORT:  ALBERTUS 1974 

RECIPE Alc. ALCHEMICAL 17C  SOMMERHOFF 1701   
 GESSMANN 1906    SCHNEIDER 1962  


















RECTIFIED SPIRIT OF WINE Alc. ALBERTUS 1974 



RED ARSENIC Alc. ALCHEMY 1650 
 ALCHEMICAL 17C   
 SIGNA 17C   SHELTON 17C   





RED BOLE Alc. SIGNA 17C 





RED IRON ORE Alc. GESSMANN 1906    





RED LEAD See MINIUM

RED ORPIMENT Alc. SOMMERHOFF 1701       
 GESSMANN 1906         
 SCHNEIDER 1962 
 See also RED ARSENIC



RED PRECIPITATE OF MERCURY Alc. GESSMANN 1906  

RED SULPHUR Alc. ALCHEMICAL 17C    



RED SULPHURET OF ARSENIC Alc. ALCHEMICAL 1650 
 GESSMANN 1906   
 See also RED ARSENIC and RED ORPIMENT


REDUCTION Alc. SOMMERHOFF 1701    

RED VINEGAR Alc. DIDEROT 1763  


RED VITRIOL Alc. DIDEROT 1763  


RED WINE *Alc.* DIDEROT 1763  


REGULE OF ANTIMONY *Alc.* DIDEROT 1763  

REGULUS *Alc.* WORLIDGE 1651   











GESSMANN 1906   

SCHNEIDER 1962 gives for *Regulus antimonii medicinalis*: 


For the sigils used to denote the fixed star commonly called *Regulus*, see the entry under *COR LEONIS*. SOMMERHOFF 1701 gives a sigil which might well be taken as relating to the astrological usage, but it is more likely intended for the alchemical term: 


RELAH *Mag.* Sigil for spirit given by HEYDON 1664 to represent the letter R in secret writing called the 'Alphabet of Angels and Genii': 


RENOVATIO METALLORUM *Alc.* GESSMANN 1906 


RESCH *Occ.* The 20th letter of the Hebrew alphabet (see *HEBRAIC SCRIPT*) for which many derivative forms are given within the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675:  
    WIRTH 1927 equates *Resch* with the JUDGEMENT card of the Tarot pack, and gives the forms     as the graphic etymology for the letter, which he traces to the idea of 'head' of which it was in the Egyptian hieroglyphic the equivalent form.

RESINA *Alc.* SIGNA 17C  SOMMERHOFF 1701 

RETORT *Alc.* WORLIDGE 1651 



FRANCKLYN 1627 

SCHEFFERS 1775 

CARRICHTERUS 18C 

GESSMANN 1906    


SIGNA 17C  

DIDEROT 1763  


POISSON 1891 


LUEDY 1928 


RETROGRADE Ast. All the recorded sigils for the retrograde motion of the planets appear to be based on the capital letter of the word.


IBN EZRA 1485 


HOROSCOPE 15C 


GIUNTINI 1583 

WELLING 1735 



SIBLY 1790 

ZADKIEL 1835 


WEMYSS 1933 




DEUTSCHE 1951 


REVERBERATING FIRE Alc. GESSMANN 1906 

REVERBERATING FURNACE Alc. SOMMERHOFF 1701  

REVERBERATIO Alc. ALCHEMY 1650 








SIGNA 17C 

SOMMERHOFF 1701   

GESSMANN 1906 


KING OF POMEGRANATE Alc. DIDEROT 1763  


RISING Ast. CROSLAND 1962 records a Greek sigil: 




ROMAN VITRIOL Alc. SOMMERHOFF 1701       

See VITRIOL.

ROOT Alc. GESSMANN 1906 


ALBERTUS 1374 

BERTHELOT 1885 gives a sigil derived from the Greek alchemical tradition: 

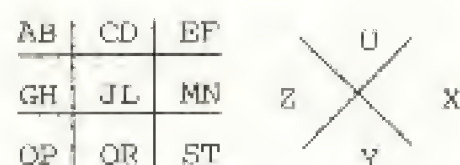
ROSE COLOUR Alc. GESSMANN 1906   

ROSIKRUICIAN SCRIPT Occ. One of the numerous secret cyphers attached to the Rosikrucian school has been recorded by BLAVATSKY 1877 under the name of The Sovereign Princes 'Rose Cross' cypher:

a	b	c	d	e	f	g	h	i	j	k	l	m	n
⋈	—	└	□	▣	÷	⊥	=	≠	≠	⊥	└	≠	√
π	⊂	└	≠	√	└	ρ	ρ		z	γ	⊂		
o	p	q	r	s	t	u	v	w	x	y	z		



ROSY CROSS Occ. WIRTH 1927 gives the sigil  as the union of the Rose and the Cross, the prime sigil of the Rosicrucian stream, 'the great mystery of occult generation'.
See also CROSS and HERMETIC TETRAD

ROYAL ARCH CYPHER Occ. A secret script, which exists in several variant forms, constructed around the disposition of the Roman alphabet within the spaces of a basic figure:
In the example script below, discussed by BLAVATSKY 1877, the alphabet has been placed within the basic figure in concurrent adjacent pairs, though there are other methods of allocating the letters to determine different variations as letter equivalents. The script is called *The Royal Arch*:




a	b	c	d	e	f	g	h	i	j	k	l	m	n
└	└	⊂	⊂	└	└	⊂	⊂	□	□	⊂	⊂	└	└
⊂	⊂	└	└	√	√	∧	∧	>	>	<	<		
o	p	q	r	s	t	u	v	w	x	y	z		


See SECRET SCRIPTS






RU Occ. Sigil derived by MASSEY 1883 from the Egyptian hieroglyph, and said to be 'the mouth or uterus of birth': 
BLAVATSKY 1888 gives this sigil and a variant  for 'floor, gate, mouth, place of outlet' and 'the place of birth' at which the sun rises, or is reborn. Both occultists see the Ru as the top circle

of the ANKH  and thus related to the basic sigil for CHRIST.

BLAVATSKY 1888 says that it is 'the feminine type of the birth-place, representing the North', and sees it continued in the Cypriote RQ and the Coptic Ro: 

See also TIME.

RUBEUS Geo. One of the sixteen geomantic sigils:  A multitude of variants (stars, dots, floral devices, etc.) is used to denote the same four-fold arrangement. AGRIPPA 1531 links the sigil with the element of Fire, the planet Mars and the zodiacal sign Gemini. The sigils are also sometimes used to symbolise the planet Mars, as for example in TRITHEMIUS 1503.

AGRIPPA 1531     

RUBY Mag. SIGNA 17C 

RUNES Occ. The Nordic runes consist of a group of loosely connected alphabets which were probably designed for magical purposes (the word perhaps being derived from the Gothic runa, 'secret', and cognate with New High German *raunen*, 'to whisper'), one or two of which have been used in occult texts, and collected by occultists as examples of secret alphabets. An example from the 12th century is given in OCCULTA 12C, in the form of two separate alphabets:

															
a	b	c	d	e	f	g	h	i	j	k	l	m	n		
															
															
ö	p	q	r	s	t	u	v	w	x	y	z	þ	e		
															

The letters for which there is no European equivalent are set out alongside, to the right. JENSEN 1970 makes a careful study of the runes, from which he selects variant forms, of which the Common German

	✕	Ƶ	F	ᚦ
✱	‡	ƶ	F	ᚦ
io	ng	ëa	æ	œ

Runes, set out below, are a good example: the two variant forms may be compared instructively with the lower group of 9th and 10th century Danish runes, also given by JENSEN 1970

									4c	人			
	B		H	Π			N		Λ	^			
a	b	c	d	e	f	g	h	i	j	k	l	m	n
F	B		✕	M	F	X	N	l	e	<	↑	pq	†
ᚦ	ᚫ		R	⚡	↑	Λ		P			Υ	▷	◇
o	p	q	r	s	t	u	v	w	x	y	z	þ	ng
ᚨ	W		R	ξ		Π		P			Υ	þ	□
	ᚷ										人		φ

	B											φ	
å	b	c	d	e	f	g	h	i	j	k	l	m	n
F	B			l	F	Υ	✱	l		Υ	Π	Υ	†
Π	B		人	4	↑	Π		Π				F	Υ
o	p	q	r	s	t	u	v	w	x	y	z	a	ng
	B			N									

The runes have names which are acrophonic, and the following have been called, with a small degree of necessary adjustment, from the

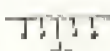




list given by JENSEN 1970 - a list which has much agreement with that list given alongside the runes reproduced in the twelfth century version in OCCULTA 12C:

ƿ	ƿEOH	belongings	ᛒ	BEORC	birch
ᚋ	ᚋUR	drizzle	ᚏ	EOH	
ᛒ	(TH)ORN		ᚦ	ING	(name of a god)?
ᚔ	ᚔS	god	ᚱ	MAN	man
ᚱ	ᚱĀD	ride, wagon	ᚷ	LAGU	water
ᚢ	CEN		ᚳ	DAEG	day
ᚷ	GYFU	gift	ᚷ	ᚷ(TH)EL	property
ᚹ	WYMN	pleasure	ᚠ	ĀC	
ᚠ	HAEGLE	hail (storm)	ᚡ	AESK	
ᚦ	NȪD	distress	ᚢ	ȪR	
ᚦ	ĪS	ice	ᚦ	ĒAR	
ᚦ	YĒR	year	ᚦ	IOR	
ᚦ	EOH		ᚦ	WEORÐ	bait
ᚦ	PEORÐ	horse (?)	ᚦ	CALC	
ᚦ	EOLX	elk	ᚦ	STĀN	
ᚦ	SIGEL	sun	ᚦ	GĀR	
ᚦ	TĪR	tree			


As a final sample of the runic alphabet, we may give the Anglo Saxon Runes in a series given by JENSEN 1970:

a	b	c	d	e	f	g	h	i	j	k	l	m	n
+	B	4	D	1	ƿ	ᚦ	*	l		ƿ	ᚱ	ƿ	ᚱ
ᚦ	ᚹ	q	R	11	1	ᚱ			4	Y		ä	ä
o	p	q	r	s	t	u	v	w	x	y	z	ᚱ	ᚱ
												ᚱ	ᚱ
												ᚱ	ᚱ


But see also SECRET SCRIPTS.







RUST Ale. GESSMANN 1906     
See also IRON RUST.

S

SACHIEL Mag. Sigils given by BARRETT 1801, derived from those given by TRITHEMIUS 1503 for the spirit Zachariel: 

SCHEIBLE 1848 

SACRED Occ. BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 


SACRIFICE Occ. A common sigil for the zodiacal sign *Libra* is given by SUCHER 1975 in his highly personal graphic symbolism, as representative of the 'sacrifice of Divine cosmic forces':  The same source gives as a parallel to this the sigil:  Within the cosm-conception of SUCHER 1975 the cosmic Sacrifice is a necessary continuation to 'provide a fundamental impulse of evolution', and he gives as sigil for this the forms for CREATION   combined with those for sacrifice, in two new and personal sigils   the latter of which is the ancient ANKH.

SAFFRON See CROCUS



SAFFRON FLOWER Alc. POISSON 1891 gives for *safran de Venus* the sigils







GESSMANN 1906 


SCHNEIDER 1962 

See also CROCUS and CROCUS VENERIS


SAGITTARIUS Ast. Zodiacal sign for the 'Archer', the printed sigil for which is derived from the common mediaeval form, as for example in SCOT 15C, given in HYGINUS 1482:  AGRIPPA 1510 says that the sigil is based on the shape of an arrow, though the division between the arrow end and the material cross is more significant of the dual nature of the sign: 


Ancient Egyptian: BERLIN 42AD  STOBART 2C  
SPIEGELBERG 1911 

Graeco-Byzantine: NEUGEBAUER 1959   

Mediaeval: DIGBY 12C 


CONJURATION 14C 

LEUPOLDI 14C 


FIRMICUS 1499 

BONATTI 15C 

RAWLINSON 15C 

LAMBECIUS 1500 

AGRIPPA 1510  

ALCHEMICAL 1555 

THURNEYSSER 1570 

BLUNDEVILLE 1594 

TRITHEMIUS 1650    


VILLEFRANCHE 1661 

COLEY 17C 

MAGICI 17C 


SIBLY 1798 

PYTHAGORAS 18C 

MODERN ASTROLOGY 1906 


NEROMAN 1937 


MANSIONES 14C gives the sigil  for the constellation

Sagittarius, whilst LEUPOLDI 14C gives the form  and AGRIPPA 1510


1510: 

See also ADNACHIEL and SPIRIT OF AQUARIUS




ASTRONOMICAL 1400 

JANUA 14C 


MANSIONIBUS 1482 


ASTROLOGICAL 15C 

QUADRANTIS 15C 

SCOT 15C    

SCHYNAGEL 1500 

GAURICUS 1539 

DARIOT 1557 


PORTA 1593 


HERMETIS 16C 

BELOT 1667 


FOOTE 17C  

GEHEIME 1795

CARRICHTERUS 18C 


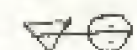



GESSMANN 1906 

LUEDY 1928 



NEUGEBAUER 1959 



SAL A/c. In general, see SALT and the following five entries. SCHEFFERS

1775 gives the following specialist alchemical list:

Sal medius terrestris cum acido 
Sal medius terrestris cum alcali 
Sal medius metallicus cum acido 
Sal medius metallicus cum alcali 
Sal sedativus 














SAL ALKALI *Alc.* VALENTINE 1671  

ALCHEMICAL 17C    

SHELTON 17C  


SIGNA 17C      




SOMMERHOFF 1701           

DIDEROT 1763  

POISSON 1891 8

LUEDY 1928 




CARBONELLI 1925    





SCHNEIDER 1962      


See ALKALI and POTASH


SAL ALKALI FIXUM See LIXIVIUM


SAL AMMONIAC *Alc.* THESAURUS 14C 

WORLIDGE 1651   
















ALCHEMY 1650    















CROLLIUS 1670 


VALENTINE 1671 







SHELTON 17C 

SIGNA 17C   


SOMMERHOFF 1701               




SCHEFFERS 1775 



GESSMANN 1906      

CARBONELLI 1925 




SCHNEIDER 1962 

SAL GEMMA *Alc.* ALCHEMIA 1563 8 3 9

ALCHEMY 1650   

WORLIDGE 1651  


FRESNE 1688 


ALCHEMICAL 17C     


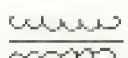

SHELTON 17C    




SOMMERHOFF 1701           
        
 LUEDY 1928  SCHNEIDER 1962    

































































SAL MARINUM See SEA SALT









SALNITER Occ. Sigil given by BOEHMEN 1635 to represent the *salniter* of his occult system:  The upper cross is the 'kingdom of glory', arising out of the fire of the ETERNAL DARK, which combines with the *salniter* to give the ETERNAL LIGHT.


SAL SEDATIVUS Alc. SCHEFFERS 1775 

SALSITER Alc. SIGNA 17C     


SALT Alc. A large number of sigils have been preserved for common salt, though confusion reigns because these are frequently used for specific mineral salts. A sigil given by BEATUS 1613 is for *alchemic salt*:  but within the same text is a diagram presenting a cube as a symbol of the body in the trinity of Spirit, Soul and Body. Salt in its alchemical sense is therefore much more than our ordinary common salt: in the *tria philosophorum*, salt is commonly given the sigil  as for example in GEHEIME 1788. In WELLING 1735 the sigil  is said to represent alchemical salt because it shows Fire and Water working as one. The following sigils, however, are given in alchemical texts, and probably are intended to refer to common salt.


WORLIDGE 1651      
 ALCHEMY 1650              
 VALENTINE 1671   
 ALCHEMICAL 17C       
 SHELTON 17C              
 SIGNA 17C     
 SOMMERHOFF 1701               
                 

DIDEROT 1763      GEHEIME 1785  
 LUEDY 1928 

BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 
 See also MINERAL SALT, OCCULT SALT and SEA SALT

SAL TARTARI Alc. WORLIDGE 1651 

ALCHEMY 1650  

DIDEROT 1763 

ALBERTUS 1974 



SCHNEIDER 1962 gives the sigils      for Sal Tartar



fixum which are identical to those given for Sal Tartari by SOMMERHOFF 1701.


SALT OF DEATH'S HEAD Alc. GESSMANN 1906 






SALT OF IRON Alc. SHELTON 17C 











SALT OF KALI Alc. CROLLIUS 1670  








SALT OF LEAD Alc. SOMMERHOFF 1701  
















DIDEROT 1763  

SALTPETRE Alc. ONOMASTICUM 1574 

ALCHEMY 1650     





ALCHEMICAL 17C             

SHELTON 17C       

SOMMERHOFF 1701               

DIDEROT 1763  


GESSMANN 1906               

SCHNEIDER 1962    

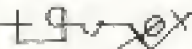
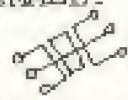
SALT WATER Alc. GESSMANN 1906 


See SEA SALT

SAL URINAE Aic. SOMMERHOFF 1701     

SAMAEEL Mag. Mediaeval sigil for the spirit, sometimes said to be the planetary angel of Mars, and according to TRITHEMIUS 1522 the *Secundadeian* of Mars, for which TRITHEMIUS 1503 gives the sigillic form: 

BARRETT 1801 gives a similar form for his CAMAEL.

SCHEIBLE 1848 gives two sigils:  

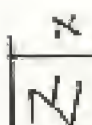


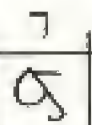


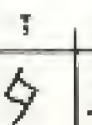
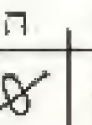
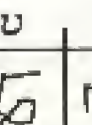

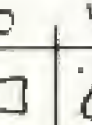
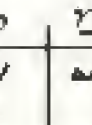
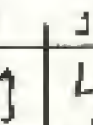

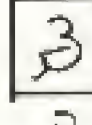


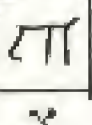
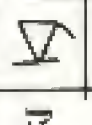
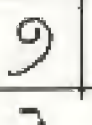
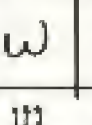
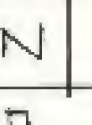

SHEPHERD 1971 records the common form for MARS: 

See also SPHERE OF MARS

SAMARITAN SCRIPT Occ. A group of loosely related scripts used as secret alphabets and almost certainly derived from the historic Semitic Samaritan book script. BARTOLOZZI 1675 records one such alphabet which is reproduced here alongside the equivalent forms from the historic Samaritan given (for non-occult purposes) by JENSEN 1970:

													
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
													
ס	פ	צ	ק	ר	ש	ת							
													
י	פ	צ	ק	ר	ש	ת							
													
י	פ	צ	ק	ר	ש	ת							

A related alphabet recorded by POSTEL 1538 makes an interesting comparison with these, for many of the letter forms are the same (below). A 'Samaritan' script more obviously developed for the

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
													
													
י	פ	צ	ק	ר	ש	ת							

secret script tradition is that given (below) by VIGNERE 1586, which, whilst to some extent still related to the historic forms, is imaginative and more in line with the letter-forms of the popular HEBRAIC SCRIPT used in secret cypher:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ו	ז	ח	ט	י	כ	ל	מ						

SAMEK *Occ.* The 15th letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivative forms are given within the tradition of secret alphabets, notably those culled by BARTOLOZZI 1675: WIRTH 1927 equates Samek with the DEVIL ARCANUM of the Tarot pack, and in the letter-forms which he traces as the development for Samek he claims a vestigial pictorial form of a 'pot' or 'container'. It is certainly more significant, however, that the letter-form might be traced back to the Egyptian hieroglyphic with the pictorial value for 'fish' - see JENSEN 1970.

SAND *Alc.* WORLIDGE 16C SCHNEIDER 1962

SOMMERHOFF 1701


SANDARAC *Alc.* BERTHELOT 1885 gives a number of sigils derived from the Greek alchemical tradition:



SAND CUPEL *Alc.* GESSMANN 1906


SANGUINE See AIR and TEMPERAMENTS


SAP *Alc.* BERTHELOT 1885 records a sigil from Greek alchemical texts which refers specifically to the 'juice of plants':

SAPPHIRE Mag. SIGNA 17C 


SAVIOUR Occ. Sigil given in SCHEIBLE 1848, probably as an alternative for the *Salvator*, CHRIST: 

SATURN Ast. Modern sigil derived ultimately from the Graeco-Byzantine tradition, as preserved for example in BERTHELOT 1885 (below), through the mediaeval, as for example in SCOT 15C  to the printed form in HYGINUS 1482: 

AGRIPPA 1531 traces its form to the scythe, but this graphic etymology is suspect, as the various early forms of the sigil indicate. LEO 1914 says of the sigil  that it was originally 'the cross over the semi-circle' and is 'the symbol of the soul bound by the form'.

Ancient Egyptian: BERLIN 42AD 


Graeco-Byzantine: OMONT 1894  BERTHELOT 1885 

NEUGEBAUER 1959 


Mediaeval: ALCHEMICAL 14C 

THESAURUS 14C 

SCHEMA 15C 

BERNARD 15C 





CAMPANUS 15C 

DOMORUM 15C 

SCOT 15C    

TRACTATUS 1500 

AGRIPPA 1510   

ALCHYMIA 1563    

TAISNIER 1559 

BLUNDEVILLE 1602 

LILLY 1647 






KIRCHER 1655 




TABLE 1676 


SHELTON 17C      

GEHEIME 1785 

STRAGGLING 1824 

CONJURATION 14C   

RAGOR 1474   

D'AILLY 1490 

BONATTI 15C   

CANONES 15C 

LIBELLUS 15C 

SIGNIFICATIONES 15C 


SCHYNAGEL 1500 

FIRMICUS 1510   

DARIOT 1557 

BLUNDEVILLE 1594 


HOROSCOPE 1614 

HEYDON 1650 


MONTE-SNYDERS 1663 

MAGICI 17C 


WELLING 1735 


PYTHAGORAS 18C 


ZADKIEL 1835 

LUEDY 1928 

RUDHYAR 1970  


CAPPELLI 1949 gives a mediaeval short-form: 




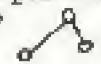







CARBONELLI 1925 records a mediaeval sigil: 



LUEDY 1928 records a sigil from the Syrian astrological tradition: 

Since the alchemical term LEAD is synonymous with Saturn, any of the sigils recorded under this name may be used to denote the planet.

See also CARCER, SPHERE and SPIRIT OF SATURN





SCHETHALIM *Mag.* Sigil and name given by HEYDON 1664 to represent the letter S in secret writing called 'Alphabet of Angels and Genii': 
In spite of the plural form, the name is intended to apply to one spirit, and may in fact be confused with Shetel.

SCHIN *Occ.* The 21st letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivatives and alternative forms are given within the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675:        WIRTH 1927 equates Schin with the WORLD ARCANUM of the Tarot pack, and records the forms by which the letter developed in the sequence     the origin of which he sees in the idea of 'tooth', though it is more likely that the letter was derived from the Egyptian hieroglyph with the pictorial value of 'wood' or 'twig' - see JENSEN 1970.





















SCORPIO *Ast.* Sigil for the zodiacal sign of the 'Scorpion'. The printed version is derived ultimately from the mediaeval tradition, as for example in SCOT 15C  but this form may have been taken from the Graeco-Byzantine tradition (see NEUGEBAUER 1959 below). The modern manuscript form frequently differs from printed forms, as in FOOTE 17C: 



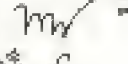




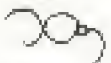



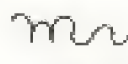
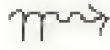


AGRIPPA 1531 tells us that the sigil was based on the shape of the Scorpion's sting, though both the Egyptian demotic forms, and the occult tradition (see for example BLAVATSKY 1988) would suggest a derivative from a pictograph of a serpent.




Ancient Egyptian: STOBART 2C  SPIEGELBERG 1911  

Graeco-Byzantine: NEUGEBAUER 1959    











Mediaeval: DIGBY 12C  GRAMMATICA 13C  

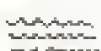

ALCHYMICAL 14C 
 CONJURATION 14C 
 LEUPOLDI 14C 
 ASTROLOGICAL 15C 
 QUADRANTIS 15C 
 LAMBECIUS 1500 
 AGRIPPA 1510   
 DARIOT 1557 
 MARY 16C 
 HEYDON 1650 
 COLEY 17C 
 LUCCA 17C  
 WELLING 1735 
 PYTHAGORAS 18C 
 STRAGGLING 1824 
 WIRTH 1927 
 PERRY 1971 

ASTRONOMICAL 1400 
 JANUA 14C 
 MANSIONIBUS 1482 
 BONATTI 15C 
 TABLES 15C 
 SCHYNAGEL 1500 
 GAURICUS 1539 
 BLUNDEVILLE 1594 
 SMITH 16C 
 HIBNER 1651 
 FOOTE 17C 
 MAGICI 17C  
 MAGIE 18C 
 SIBLY 1790 
 RAPHAEL 1903 
 NEROMAN 1937 


LUEDY 1928 records a sigil from the Syrian astrological tradition: 
 LEUPOLDI 14C gives the sigil  for the constellation Scorpio,
 while AGRIPPA 1510 records the variant form: 
 See also SPIRIT OF SCORPIO






SCRUPULUS Alc. A measure of 20 grains.


VALENTINE 1671  SIGMA 17C 
 GESSMANN 1906   
 CAPPELLI 1949 records mediaeval sigils for five scrupuli:  and
 for half scrupulus:  for which GESSMANN 1906 records:   

SEA Occ. BERTHELOT 1885 records two sigils from Greek alchemical
 texts, one of which refers to ordinary sea  the other
 referring to the idea of an (unspecified) 'sacred sea': 

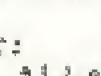







SEAL See LUTATION and PLANETARY SYMBOLS.

SEAL OF SOLOMON *Occ.* One of the most common devices of occult symbolism, for which a wide number of different explanatory accounts has been given. A form is recorded in SCHRIRE 1966:  An exoteric explanation for this form is related to the theory of the *four elements* and the corresponding *fifth element* (*quintessence*) which according to the esoteric tradition underlie the sensible world of appearance: thus the four 'visible' elements commingle around the invisible 'centre' of the fifth element:


Ascending elements	FIRE		
	AIR		
			COMBINE: 
Descending elements	WATER		
	EARTH		

However, see also SENARY, and the remarks on the derived sigil  and its esoteric connexion with the Chain of Being, which relates to the ancient order of the planetary spheres, in the Introduction to this DICTIONARY. See also HEXAGON.


SEALS OF PLANETS *Occ.* A large number of sigils traditionally called *seals* have been preserved, though under a wide variety of names - see for example the forms given under MYSTERIOUS SIGILS and PLANETARY SYMBOLS. The following variants are derived from the mediaeval tradition, as recorded by AGRIPPA 1531, but it is to be noted that they are sometimes confused with the *Intelligencies* and *Planetary Spirits* given in the same source and in derivatives.

Jupiter:		
Mars:		
Mercury:		
MOON:		
Saturn:		
Sun:		
Venus:		























SEASALT *Alc.* SOMMERHOFF 1701   
























GESSMANN 1906 

But see also SALT WATER

SEAWATER *Alc.* BERTHELOT 1885 records a sigil from the Greek alchemical tradition  which has nothing to do with the astrological sigil for AQUARIUS.

SECRET SCRIPTS *Occ.* An enormous number of secret alphabets have been recorded in the occult and hermetic tradition, very many of them of a somewhat dubious value, but a few of them used in the occult literature and in various artforms. Some of these alphabets are merely bowdlerised versions of genuine historic alphabets (see for example SAMARITAN SCRIPT). The fifty or so scripts recorded in this Dictionary have all been collected from occult texts (with the exception of most of the scripts in RUNES), and a great many of them have been derived from cabbalistic and Hebraic sources (see HEBRAIC SCRIPT). The most well known of the Hebraic alphabets are those recorded by AGRIPPA 1531, the so-called TRANSITUS FLUVII, the MALACHIM and the CELESTIAL SCRIPT. The following three are (1) the TRANSITUS FLUVII script, given by WINKLER 1930, (2) a manuscript variant of the THEBAN SCRIPT, from ALCHEMICAL 1579, and (3) from BARTOLOZZI 1675:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
													
													
ו	ז	ח	ט	י	כ	ל	מ	נ					

a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		

κ	ϙ	λ	γ	π	ι	ι	π	υ	'	ϙ	λ	μ	ν
ο	υ	ε	ζ	τ	γ	ψ	π						

Many non-Hebraic secret scripts - some of them entirely personal and fanciful - have been preserved, a few of them in manuscripts relating to the occult field, as for example the following from MAGICI 17C, in which the nature of the writing pen is itself used as the stylistic base for the script:

a	b	c	d	e	f	g	h	i	j	k	l	m	n
o	p	q	r	s	t	u	v	w	x	y	z		

LAMBECIUS 1500 preserves a page of manuscript alphabets relating to the secret or cryptographic tradition, one of which is clearly derived from the Greek alphabet:

Α	Β	Γ	Δ	Ε	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ
ο	π	ρ	σ	τ	γ	φ	χ	ψ	ω				

and another which may give the appearance of being Greek-derived, but which in fact contains sigils from various sources and historic alphabets:

In addition to the fact that the alphabet just recorded is probably derived from different sources, it may well be that it is set out in a sequence which does not reflect the standard alphabetic order in either Greek or Roman, for an adjacent alphabet in the same manuscript (LAMBECIUS 1500) is obviously intended to transpose letters in the standard cryptographic manner:

θ ι κ λ μ ν ξ ο π ς τ υ φ χ + ω η ζ ε ρ ρ ς α

Thus, reading in reverse order one obtains alpha α back to eta η and then omega ω backwards to theta θ. This example reveals something of the difficulty attendant upon the reading of such scripts, and even in the collating of the individual letter-forms.

BERTHELOT 1885 records two alphabets which are called the *Hellenic* and *Greek Astrologic*. These are representative of the types, designed for the Greek alphabet but, as tradition shows, adaptable to any other alphabet: the second is properly termed astrologic because it incorporates several sigils from the Greek horoscopic art - for example, the first sigil is the common form for the 'sun'.

↑	∫	L	8	Ⓔ	ρ	~	ρ	∴	⚡	⚡	E	∞	3
ρ	ω	λ	Ⓔ	ρ	γ	Ⓔ	×	†	ω				

ρ	ρ	L	Ⓔ	8	ρ	ρ	λ	<	<	λ	υ	h	3
σ	γ	ρ	λ	†	γ	Ⓔ	×	λ	Ⓔ				

Three further alphabets, all culled from SELENUS 1624, will indicate something of the variety of these cyphers: each of them is taken (in the sequence over) from the occultist writings of della Porta, Trithemius and Maurus:

a	b	c	d	e	f	g	h	i	j	k	l	m	n
⊖	7	Σ	λ	Λ	V	○	φ	∩			┘	χ	└
5	3	Δ	2	¢	υ	⋈			┐		└		
o	p	q	r	s	t	u	v	w	x	y	z		

a	b	c	d	e	f	g	h	i	j	k	l	m	n
ρ	μ	4	6	L	l	ψ	h	c		π	Λ	4	H
└	μ	8	♂	⌒	>	5	Ω		⋈	┐	2		
o	p	q	r	s	t	u	v	w	x	y	z		

a	b	c	d	e	f	g	h	i	j	k	l	m	n
δ	⊖	⊙	⊖	⊖	⊖	3	Ⓒ	ω		Ⓒ	Ⓔ	Δ	┘
L	┐	7	□	⊖	⊖	⊖	⊖			⊖	⊖		
o	p	q	r	s	t	u	v	w	x	y	z		

Each of the preceding eleven alphabets has been given mainly as representative of the types of secret scripts - the Hebraic, the Greek and Roman, the personal and the random cyphers (sometimes based on a single alphabet with a volvelle to provide a number of potential alphabets equal to the number of letters in a particular sequence). The main 'traditional' scripts - open secrets, so to speak - recorded within this *Dictionary* are listed as follows: ADAMIC SCRIPT, ALCHEMIST SCRIPT, APOLLONIAN SCRIPT, BABYLONIAN SCRIPT, CANANEAN SCRIPT, CELESTIAL SCRIPT, CHALDEAN SCRIPT, ETRUSCAN SCRIPT, HEBRAIC SCRIPT, INQUISITORIAL SCRIPT, MALACHIM SCRIPT, NOACHITE SCRIPT, ROSICRUCIAN SCRIPT, ROYAL ARCH CYPHER, RUNES, SAMARITAN SCRIPT, SOLOMONIAN SCRIPT, SUPERCELESTIAL SCRIPT, TEMPLAR SCRIPT, THEBAN SCRIPT and TRANSITUS FLUVII.

SECRET WISDOM Occ. A sigil given in HERMES 1613 is called the

Quadrangle of the Secret Wisdom



given as one of a series of graphic structures related to occult ideas. The sigil has a multi-layer significance, but is virtually illustrative of the text attributed to Aristotle by the alchemists: *Divide the alchemical stone into the four elements, rectify these, then conjoin them as one: in the whole you will have the Magisterium.*

SECUNDAEIS See PLANETARY SPIRITS

SELENITE Alc. BERTHELOT 1885 records two sigils from the Greek alchemical tradition: ☾ ☿

SEMI-SEXTILE Ast. Most of the sigils for this aspect of 30 degrees are truncated forms of the SEXTILE.

PEARCE 1879 S✕

SIMMONITE 1890 S✕

DE GIVRY 1931 ≡

DE VORE 1947 ≡

HADES 1967 ≡

SEMI-SQUARE Ast. This aspect of 45 degrees is sometimes called the *semi-quartile*, and all the most commonly used sigils are derived from that used for the SQUARE.

ZADKIEL 1849 ⁵□

PEARCE 1879 S□

SIMMONITE 1890 S□

DE GIVRY 1931 <


DE VORE 1947 >


HONE 1951 L


SENARY Occ. Sigil given by BLAVATSKY 1888 ✧ intended to show the commingling of the three (philosophical) fires with the three (philosophical) waters, 'whence results the procreation of the elements of all things'. BLAVATSKY 1888 claims that it is wrongly called the *Seal of Solomon*, and adduces argument as to why the sigil, with a central dot, is a *decad*: ✧


See SEAL OF SOLOMON.



SENSORY Occ. A modern sigil given by CIRLOT 1962 as 'sensory,

anthropomorphic principle':  This view of the sigil does in fact find some support in the occult tradition, as for example in AGRIPPA 1531, STEINER 1904 and SUCHER 1970.





SEPARATE A/c. The sigil is intended to denote the verbal sense of the word in ALCHEMICAL 17C: 

SEPARATION A/c. MICHAELSPACHER 1616 gives the sigil  next to the sign or constellation Scorpio, either to symbolise the alchemical process of *Separation*, or (less likely) the alchemical Sulphur.

SEPTENARY MAN Occ. Sigil given by BLAVATSKY 1888 to represent the image of the seven principles within man, the assumption being that the senary is symbol of physical man (the six dimensions of all bodies) plus the immortal soul, which is symbolised in the seven points of the sigil:  The triangle is symbolic of the three 'higher spiritual beings of man - those human principles still capable of development, called in theosophical parlance *Atma*, *Buddhi* and *Manas*. The square represents those spiritual bodies which have been developed, if not yet controlled; the 'principle of animal desire' the *Kama-rupa*, the 'vehicle of life' the *Linga-sarira*, the power productive of vital phenomena, which is the *Prana*, and the physical body itself, which is built up from substances formed and moulded over the *Linga-sarira* by the action of *Prana*. BLAVATSKY 1888 develops many parallelisms between the triad and the quaternary of this sigil, but broadly speaking the triad represents the cosmic or spiritual element (the upper Sephiroth) whilst the Quaternary, which emanates from the triad, symbolises the 'Heavenly Man', the sexless Adam-Kadmon, who may become a septenate 'by emanating from itself the additional three principles'. But see also HEXAGON.


DEE 1564 makes of the simple cross a septenary from the addition of three  (two lines and an intersection) and four  (the four arms of the cross), which is clearly intended to link with the occult septenary of man's spiritual nature, seen either as the combination of


the body (four elements) with the three spiritual principles of what would in modern occultism be termed the etheric, astral and ego, or as the image of man related to the planets in his present state, along with his future spiritual development. DEE 1564 argues in a special graphic logic that the cross is at once the numerates:

ONE:  The cross alone.
 TWO:  Two lines.
 THREE:  Two lines plus the point of intersection.
 FOUR:  The four arms of the cross.


The addition of 1, 2, 3 and 4 gives 10. The multiplication of the first triad with the second senary gives 21 (3 x 7) - this argument is related to the alphabet of the Elizabethan because the cross (X) is the 21st letter.


See also DEITY

SEPTILE Ast. Sigil for the aspect of 51 degrees, 25 minutes, given by MEYER 1974: 


SERAPHIM Ast. SUCHER 1975 appears to link the sigil for CAPRICORN  with the *Sphere of the Seraphim*, which are traditionally associated with the spheres beyond that of Saturn, most frequently with the stellatum, or with the zodiac.
 See SPHERE OF SATURN

SESQUQUADRATE Ast. The pure sigils for this aspect of 135 degrees are formed from the union of a 'square plus half a square', since the aspect relates to the addition of a pure SQUARE with a SEMI-SQUARE.

ZADKIEL 1849 

PEARCE 1879 

DE GIVRY 1931 


DE VORE 1947 

HADES 1967 



HONE 1951 

SESQUINTILE Ast. SIMMONITE 1890 

SETON See SPHERE

SETTING Ast. CROSLAND 1962 records the Greek sigil 

SEVEN FORMS OF SPIRIT See CLAVIS and SEVEN METALS

SEVEN METALS Alc. GESSMANN 1906 gives a single sigil  (for which LUEDY 1928 gives the variant ) , but the seven metals of alchemy are COPPER (see also VENUS), GOLD (see also SUN), IRON (see also MARS), LEAD (see also SATURN), QUICKSILVER (called also MERCURY), SILVER (see also MOON) and TIN (see also JUPITER). The most frequently used forms of the modern sigils for these metals (planets) are:

COPPER ♀

GOLD ☉

IRON ♂

LEAD ♄

QUICKSILVER ☿


SILVER ☾

TIN ♃

See also CLAVIS

SEXES See ORIGIN


SEXTARIUS Alc. GESSMANN 1906     

SEXTILE Ast. OMONT 1894 records a sigil from the Greek alchemical tradition for this astrological aspect of 60 degrees: 

KALENDAR 15C ++

SCALIGER 15C ☆


SIGILLIS 17C *


GESSMANN 1906 


DE VORE 1947 *



SEXUAL ENERGY Occ. A sigil which is in fact a variant form for MARS is linked in an alchemical figure of the microcosm with the sexual parts, presumably to signify the earth-bound, or demonic, nature of the sexual energies, in VALENTINE 1645: †
In a similar manner, the sigil for the MOON is placed over the sexual parts in FLUDD 1617, the purpose being to link the sexual energies with the sublunar demonic forces: ☾


SHEET Alc. A sigil which appears to be used to designate sheet or







leaf metals, given by GESSMANN 1906: 

SIDUS FORTUNAE Ast. Sigil for the 24th of the mediaeval lunar mansions, which is called Al Sa'd al Su'ud in the Arabian system, given in MANSIONES 14C: 

SIDUS PARVUM Ast. The *Sidus Parvum Lucis Magnae*, sixth of the mediaeval lunar mansions, called Al Han'ah in the Arabian system, given by MANSIONES 14C: 




SIGIL Occ. CONJURATION 14C   But see also CHARACTER.


















DIDEROT 1763  



CHASSANT 1884 records various mediaeval short-forms for the latin singular and plural:      


For the *Sigil Hermeticum* see HERMETIC SIGIL.








See also PLANETARY SYMBOLS and SEALS OF PLANETS

SILEX Alc. SHELTON 17C gives  whilst SCHEFFERS 1775 records the sigil  for *Terra Silicea*, and SHELTON 17C gives  for *Silices usti* - but see BURNED PEBBLE and STONE






















SILVER Alc. Since within the alchemical tradition the term 'silver' is synonymous with the astrological MOON, all the sigils for the planet may be used also to signify the metal. SOMMERHOFF 1701 records several sigils under *Argentum*, all of which may be used to denote the many hermetic names, such as *corpus album*, *fermentum album*, *lumen minus*, *Mater*, *Diana*, *uxor odorifera* and so on:        
        
The following sigils appear to have been intended specifically for the metal.


BERTHELOT 1885 records sigils from the Graeco-Byzantine astrological tradition:  



THESAURUS 14C 



ALCHYMIA 1563       



WORLDGE 1651        



SHELTON 17C	    	ALCHEMICAL 17C	
DIDEROT 1763		DALTON 1808	
GESSMANN 1906	    	LUEDY 1928	
SCHNEIDER 1962	  	SHEPHERD 1971	   
















SILVER FILINGS *Alc.* BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 


SILVER LEAF *Alc.* BERTHELOT 1885 records a sigil from the Greek alchemical tradition:  GESSMANN 1906 

SILVER MERCURY *Alc.* ALCHEMICAL 17C 
SHELTON 17C 


SILVER OIL *Alc.* SHELTON 17C  GESSMANN 1906 









SILVER ORE *Alc.* BERTHELOT 1885 records a sigil from the Greek alchemical tradition:  

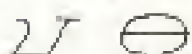
SILVER PAINT *Alc.* SOMMERHOFF 1701 gives several sigils for *argentum musicum* or *argentum pictorium*:   
GESSMANN 1906          
SCHNEIDER 1962 gives   for *argentum musicum*

SILVER SOLDER *Alc.* BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 


SILVER SPIRIT *Alc.* SHELTON 17C 







SILVER SPLINT *Alc.* GESSMANN 1906 
See also SILVER FILINGS

SKILLET *Alc.* A name given to a form of TIGILLUM, for which GESSMANN 1906 records several mediaeval sigils:        














SKULL Alc. DIDEROT 1763 gives the following specifically for 'human skull': 

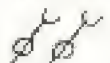

Sometimes CAPUT MORTUUM is confused with skull, though properly this is the undifferentiated residual powder at the end of an alchemical process, much as the skull is itself the undifferentiated remnant at the end of the alchemical process of life.

SKY Occ. BERTHELOT 1885 records two sigils from Greek alchemical texts which refer both to the physical sky as well as to the 'Heaven' as home of the Gods, the incorruptible domain in the Aristotelian sense: 



SLOW HEAT Alc. SIGNA 17C 
SOMMERHOFF 1701    
LUEDY 1928 
See GRADES OF FIRE



SCHNEIDER 1962  













































SMOKE Alc. SHELTON 17C    SIGNA 17C 
SOMMERHOFF 1701    
GESSMANN 1906    
LUEDY 1928 


BERTHELOT 1885 gives a sigil from the Greek alchemical tradition for smoke  in addition to one for aetherial smoke which may be related to the etheric phenomena of modern occultism: 


See CELESTIAL VAPOUR



SOAP Alc. WORLIDGE 1651 
DIDEROT 1763 




VALENTINE 1671 
GESSMANN 1906 

SOAPSTONE Alc. GESSMANN 1906          
                
                


SODA Alc. DIDEROT 1763    DALTON 1808 

GESSMANN 1906 



BERTHELOT 1885 records a few sigils from the Greek tradition:  

SOL See SUN























SOLAR Ast. OMONT 1894 records a sigil from the Greek astrological tradition: 























But see also SUN.


SOLAR SYSTEM Ast. LEO 1914 gives the sigil  which is said to symbolize 'both the centre and the circumference of the solar system'. From this sigil he derives the form  for light and dark (see LIGHT), which is unfortunately like the occult sigil for DEATH, from the Greek thanatos. But see also DEITY for a sigil derived from the theosophic tradition within which LEO 1914 worked.

SOL MERCURII Alc. ALCHEMICAL 17C 

SOLOMONIAN SCRIPT Alc. A number of secret scripts have been preserved in the occult tradition under this general name, of which the two below are given by VIGNERE 1586:


א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
													
													
ס	ז	ח	ט	י	כ	ל	מ						

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
													
													
ס	ז	ח	ט	י	כ	ל	מ						

SOLSTICES Occ. BLAVATSKY 1888 gives the sigil  as representing the 'cross of the two equinoxes and the two solstices placed within the figure of the earth's path'.

See also EQUINOX

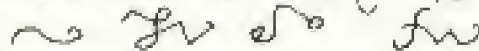
SOLUTIO Alc. The original connotation of *resolving* or *setting free* or *dissolving* appears to have stayed within certain alchemical contexts, but in a few cases the term is used of the power to release subjects from malignant magical influences. The following sigils are, however, almost certainly restricted to the earlier alchemical meaning.

ALCHEMY 1650 



ALCHEMICAL 17C 

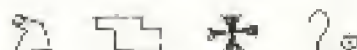
SOMMERHOFF 1701 


SOLVERE Alc. LUEDY 1928 

SCHNEIDER 1962 


See SOLUTIO.





A sigil recorded by GEHEIME 1788 is intended to designate the first part of the alchemical process of *solve et coagulo*:  The second process is accorded the sigil: 



SOOT Alc. GESSMANN 1906 



SORATE Geo. Sigil supposed by HEYDON 1664 to be that for the 'geomantic spirit', the ruler of FORTUNA MINOR and FORTUNA MAJOR, but in fact a poor (reversed) copy of that given by AGRIPPA 1531 as ruling spirit of the Sun: 

SORCERY See KALI YUGA.

SOUL Occ. LEO 1914 follows the hermetic tradition and links the sigil for the Moon  with the soul, as symbol of 'that which is neither wholly spiritual nor wholly material, but partakes of the nature of both, and is the connecting link between the spirit and the physical

body'. BONE 1951 follows in the same theosophic tradition, and gives the sigils   relating to the astrological context. Sometimes the use of a sigil suggests that the denotation is in fact confused with the word SPIRIT, as for example in AUREUS 1613, who gives the form  for sulphur or soul. Within a strictly religious context, CHASSANT 1884 gives a short-form for the Latin anima, of mediaeval derivation:  See also ANIMALIA and SPIRIT-SOUL.

SPANISH WINE Alc. DIDEROT 1763  

SPHERE Occ. A mediaeval short-form is recorded by CHASSANT 1884 for the Latin *sphaera*, which does not refer to the body of the planet but to the spiritual area within its orbit:  BERTHELOT 1885 records a sigil from the Greek astrological tradition, intended to refer to the celestial spheres in general:  As the entries under specific planets below indicate, it was usual for astrologers to use the sigils which we would now designate to the planetary bodies themselves to denote the spheres. However, ISIDORUS 12C gives the following forms which, since they stand outside the familiar planetary sigillic tradition, may be taken as symbolising the spheres which were in later cosmologies confused with the planets:

LUNA (MOON) 


MERCURIUS 

LUCIFER ('MORNING STAR' VENUS)  VESPER ('EVENING STAR') 


SOL (SUN) 


SETON (JUPITER) 


SATURNUS 


CROSLAND 1962 records a general form, said to be mediaeval: 


SPHERE OF JUPITER Ast. In the mediaeval astrological system, this sphere is associated with the *Dominions* or *Kyriotetes*, linked with the idea of Virtue or Justice - but see the entry on SPHERE, above. Working from the mediaeval forms, BRAHE 1582 gives the planetary

sigil  but any of the forms for JUPITER could theoretically be used to denote the sphere, as could the sigils for the INTELLIGENCIES who move the spheres, or the named ruler ZACHARIEL. But see also SPIRIT OF JUPITER.


SPHERE OF MARS Ast. In the mediaeval astrological systems, this sphere is associated with the *Virtues* or *Virtutes*, the *Dynamis* of the Dionysian system. BRAHE 1582 gives a standard planetary sigil for the sphere  but any of the forms for MARS could be used in theory to denote the sphere, as could the sigils for the INTELLIGENCIES who move the spheres, or the named ruler SAMAEI. But see also SPIRIT OF MARS.


SPHERE OF MERCURY Ast. In the mediaeval astrological system, this sphere is associated with the *Archangels*, the tutelary spirits of Nations. BRAHE 1582 gives the standard planetary sigil  but any of the forms for MERCURY could theoretically be used to denote the sphere, as could the sigils for the INTELLIGENCIES who move the sphere, or the named rulers RAFAEL, OPHIEL or Zadkiel. But see also SPIRIT OF MERCURY.



SPHERE OF THE MOON Ast. In the mediaeval astrological system, this sphere is associated with the angels, the guardian spirits of individual human beings (though the word ANGEL is frequently used in a generic sense for all the different Orders of spiritual beings). BRAHE 1582 gives the standard lunar sigil  but any of the forms for the MOON could in theory be used to denote the sphere, as could the sigils for the INTELLIGENCIES who move the spheres, or the named ruler GABRIEL. In modern western occultism this sphere is called *karmaloka*, in esoteric Christianity, *Purgatory*. See also SPIRIT OF THE MOON.



























SPHERE OF SATURN Ast. In the mediaeval astrological system, this sphere is associated with the *Thrones*, the spiritual beings who mark the end of time. BRAHE 1582 gives the standard planetary sigil  but any of





the forms for SATURN could theoretically be used to denote the sphere, as could the sigils for the INTELLIGENCIES who move the spheres, or the named rulers CASSIEL or ORIPHIEL. But see also SPIRIT OF SATURN.


SPHERE OF THE SUN *Ast.* In the mediaeval astrological system, this sphere is associated with the *Powers* or *Exusiai*, whose virtue is that of Prudence. BRAHE 1582 gives the standard modern solar sigil  but any of the forms used for SUN could theoretically be used, as could the sigils used for the INTELLIGENCIES who move the spheres, or the named ruler MICHAEL. But see also SPIRIT OF THE SUN.


SPHERE OF VENUS *Ast.* In the mediaeval astrological systems, this sphere is associated with the *Archai*, those spiritual beings who rule over the Ages, and sometimes (as in the celestial system outlined by Dante) with the *Principalities*. BRAHE 1582 gives the standard planetary sigil  but any of the forms for VENUS could theoretically be used, as could the sigils for the INTELLIGENCIES who move the spheres, or the named ruler ANAEL. But see also the two different sigils given under SPHERE, and see also SPIRIT OF VENUS.


SPICA *Ast.* A late-mediaeval sigil for the binary *alpha Virginis* is given by AGRIPPA 1510, which is in fact a variant on the sigil given for the identical fixed star under the name ACHIMER:  For a study of the graphic nature of this later sigil, see MERCURY 1978. The fourteenth of the mediaeval lunar mansions is sometimes also called *Spica*, being the *Al Simak* of the Arabian astrological system, for which a sigil is given in MANSIONES 14C: .

SPIRIT *Occ.* WORLIDGE 1651    CROLLIUS 1612 
 VALENTINE 1671  
 SOMMERHOFF 1701        
 DIDEROT 1763 
 GESSMANN 1906     
 POISSON 1891  
 LUEDY 1928   
 CHASSANT 1884 records a mediaeval short-form for *spiritus*: 

AUREUS 1613 gives the sigil  for 'Mercury or Spirit' in the triad of SOUL  (Sulphur), BODY  (Salt)  and SPIRIT. In the series of sigils on the descending scale of the Golden Chain, HOMER 1723 gives the following sigils:

Incorporeal spirit of the vital world: 

Acidic and corporeal spirit of the world: 

Alkaline and corporeal spirit of the world: 

See HOMER'S GOLDEN CHAIN and SPIRITUS MUNDI.



SCHREIBER 1848 gives the sigil  for 'He conquers by way of the spirit'.

BLAVATSKY 1877 gives | as the true monad - but see also CROSS.





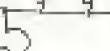
See CLAVIS and SPIRIT-SOUL.


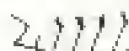
SPIRIT OF AQUARIUS *Mag.* Numerous sigils exist, most of them of rather dubious importance. The following mediaeval forms are derived from

TRITHEMIUS 1503:    


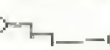
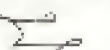

The same source gives two sigils for Gabriel, 'the angel of Aquarius', both forms being mediaeval:  



SPIRIT OF ARIES *Mag.* Numerous sigils exist, most of them of dubious importance. The following mediaeval forms are derived from

TRITHEMIUS 1503:     

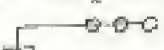



The same source gives two sigils for Malchidiel, 'the angel of Aries', both forms being mediaeval:  


SPIRIT OF CANCER *Mag.* Numerous sigils exist, most of them of rather dubious importance. The following mediaeval forms are derived from


TRITHEMIUS 1503:    

The same source gives two sigils for Muriel, 'the Angel of Cancer', both forms being mediaeval:  




SPIRIT OF CAPRICORN *Mag.* Numerous sigils exist, most of them of dubious importance. The following forms are derived from TRITHEMIUS




1503:    


SPIRIT OF COPPER Alc. SHELTON 17C 



GESSMANN 1906 

See also SPIRIT OF VENUS

SPIRIT OF GEMINI Ast. Numerous sigils exist, most of them of somewhat dubious importance. The following mediaeval forms are derived from TRITHEMIUS 1503:   


The same source gives three sigils for Ambriel, 'the angel of zodiacal Gemini':   

SPIRIT OF GOLD Alc. SHELTON 17C 

GESSMANN 1906  

See also SPIRIT OF THE SUN


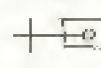


SPIRIT OF IRON Alc. SHELTON 17C 




SPIRIT OF JUPITER Mag. AGRIPPA 1531 gives a mediaeval sigil which has entered the mainstream of occult symbolism: 

See also ZACHARIEL


SPIRIT OF LEAD Alc. SHELTON 17C 

SPIRIT OF LEO Mag. Numerous sigils exist, most of them of dubious importance. The following mediaeval forms are derived from

TRITHEMIUS 1503:    

The same source gives three sigils for Verchiel, the angel of zodiacal Leo:   

SPIRIT OF LIBRA Mag. Numerous sigils exist, most of them of dubious importance. The following forms are derived from TRITHEMIUS 1503:

The same source gives two sigils for Zuriel, the angel of zodiacal

Libra:  


SPIRIT OF MARS *Mag.* AGRIPPA 1531 gives a mediaeval sigil which has entered the mainstream of occult symbolism:




See also SAMAEI and SPIRIT OF IRON



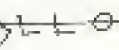
SPIRIT OF MERCURY *Mag.* AGRIPPA 1531 records a mediaeval sigil which is not alchemical, but related to the magical form. Due to frequent copying, this has now become one of the main sigillic forms:






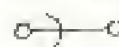
GESSMANN 1906  See OPHIEL and RAPHAEL



SPIRIT OF THE MOON *Mag.* AGRIPPA 1531 gives two mediaeval sigils which have entered the mainstream of occult symbolism:   These have at times been wrongly copied, as for example in the forms given by RAPHAEL 1879:  and such copies have become 'standard' forms. See also GABRIEL

SPIRIT OF PISCES *Mag.* Numerous sigils exist, most of them of dubious importance. The following mediaeval forms are derived from

TRITHEMIUS 1503     

The same source gives two sigils for Babchiel, the angel of zodiacal Pisces:   See also AMNIXIEL

SPIRIT OF SAGITTARIUS *Mag.* Numerous sigils exist, most of them of dubious importance. The following mediaeval forms are derived from TRITHEMIUS 1503:  

The same source gives two sigils for Adnachiel, the angel of zodiacal Sagittarius:  

SPIRIT OF SALT *Mag.* CARRICHTERUS 18C 

SPIRIT OF SATURN *Mag.* AGRIPPA 1531 gives a mediaeval sigil which has entered the mainstream of occult symbolism:



See also AGIEL, ARATRON, CASSIEL, ORIPHIEL and SPIRIT OF LEAD


SPIRIT OF SCORPIO *Mag.* Numerous sigils exist, most of them of dubious

importance. The following mediaeval forms are derived from

TRITHEMIUS 1503: 


The same source gives three sigils for Barbiel, 'the angel of zodiacal

Scorpio': 

SPIRIT OF SILVER Alc. SHELTON 17C 

See also SPIRIT OF THE MOON


SPIRIT OF SULPHUR Alc. CARRICHTERUS 18C 


SPIRIT OF THE SUN Mag. AGRIPPA 1531 gives a mediaeval sigil which has entered the mainstream of occult symbolism: 

See also MICHAEL, OCH and SPIRIT OF GOLD

SPIRIT OF TARTAR Alc. CARRICHTERUS 18C 

SPIRIT OF TAURUS Mag. Numerous sigils exist, most of them of dubious importance. The following mediaeval forms are derived from


TRITHEMIUS 1503: 

The same source gives three sigils for Asmodei, in the guise of the spirit of Taurus: 

SPIRIT OF TIN Mag. SHELTON 17C 

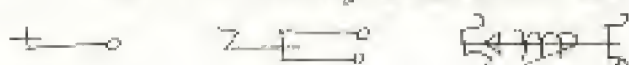
GESMANN 1906 

See also SPIRIT OF JUPITER.

SPIRIT OF VENUS Mag. AGRIPPA 1531 gives a mediaeval sigil which has entered the mainstream of occult symbolism: 







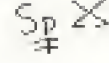

















See also ANAEL and SPIRIT OF COPPER




SPIRIT OF VIRGO Mag. Numerous sigils exist, most of them of somewhat dubious importance. The following mediaeval forms are derived from

TRITHEMIUS 1503: 



The same source gives four sigils for Hamiel, the angel of zodiacal

Virgo:    

SPIRIT OF WINE Alc. WORLIDGE 1651    
 FRANCKLYN 1627  VALENTINE 1671  
 SHELTON 17C   DIDEROT 1763 
 SOMMERHOFF 1701         
 GESSMANN 1906     

SPIRIT-SOUL Occ. SUCHER 1975 links the sigil  with Isis imagery, along with the graphic ideas expressed in his sigils for SACRIFICE, and with the zodiacal forms for the sign Taurus: 'To the supreme spiritual "Sun" forces of Life are now added the Moon-like forces of cosmic-existence'. One takes from this the component sigil  as representative of the Cosmic Soul, the sigil  as representative of the cosmic spirit. The combined sigil is undoubtedly Rosicrucian in origin, however, though rarely found divorced from a complex setting, and rarely given a specific meaning, though see for example STEINER 1910, where it is accorded a different meaning.

See also AKASHYA and PLUTO




SPIRITUS MUNDI Occ. GESSMANN 1906   See HOMER'S GOLDEN CHAIN

SPIRITUS PER ASCENSUM Alc. SOMMERHOFF 1701  See SPIRIT


SPIRITUS PER DESCENSUM Alc. SOMMERHOFF 1701 
 See SPIRIT

SPOONFUL Alc. DIDEROT 1763  

SPRING Alc. The sigils given below are used for the Season only.



ALCHEMY 1650  SOMMERHOFF 1701 
 KOCH 1930 



SQUARE Ast. Sigils used for the square aspect of 90 degrees, as for

example in the Graeco-Byzantine form preserved by OMONT 1894: 


KALANDAR 15C gives a mediaeval example: 

See also QUADRATURE



STAGNATED Alc. GESSMANN 1906  













STAR Ast. OMONT 1894 preserves an example from the Graeco-Byzantine tradition which is still widely used in modern times:  even though this form leads to confusion with the sigil for the SEXTILE aspect. KIRCHER 1655 gives a sigil intended for the plural:  LUEDY 1928 records a sigil from the Syrian alchemical tradition: See also FIXED STAR.













The following fixed stars have been accorded individual sigils within the astrological tradition: ALDEBARAN, Algol (see CAPUT ALGOL), Algorab (ALA CORVI), ALPHECCA, Antares (see COR SCORPIONIS), Arcturus (ALTAMECH), CAPELLA, Deneb Algedi (CAUDA CAPRICORNI), PLEIADES, Polaris (see CAUDA URSAE), Procyon (see CANIS MINOR), REGULUS, Sirius (see CANIS MAJOR), SPICA and VULTUR CADENS.


STAR ARCANUM Occ. WIRTH 1927 relates this 17th arcanum of the Tarot pack to the Hebraic PE, and accords it the sigil  which he claims is a Chaldean hierogram, the *Star of Ishtar*.



STEEL Alc. SHELTON 17C  

DIDEROT 1763  

SOMMERHOFF 1701 gives a number of sigils for *chalybs*, an early term for steel:            

GESSMANN 1906            

KOCH 1930 

STEEL FILINGS Alc. SOMMERHOFF 1701  

DIDEROT 1763   

STELLAR INFLUENCE *Ast.* SCHEIBLE 1848 


STIBIUM See ANTIMONY


STONE *Alc.* WORLIDGE 1651 


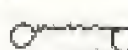

VALENTINE 1671 N


SOMMERHOFF 1701 

KIRCHER 1655 

SCHEFFERS 1775 

GESSMANN 1906 

SHELTON 17C gives three sigils, though presumably each is related to a particular kind of stone:   

BERTHELOT 1885 records a sigil from the Greek alchemical tradition relating to the plural 'stones'  derived from the Greek *Lithos*.



See also LAPIS

STOPPING See LUTATION

STRATIFICATION *Alc.* DIDEROT 1763





See also LAYER UPON LAYER

STRENGTH ARCANUM *Occ.* WIRTH 1927 relates this 11th card of the Tarot pack to the Hebraic CAPH, and accords it a sigil which he describes as 'the pentagram described in the hexagram', for which he gives the version:  This is, of course, a hexagram within a hexagram, and the correct sigil should no doubt be: 


STRONTIAN *Alc.* DALTON 1808 


SUBLIMATE *Alc.* The following sigils are generally used for the nounal denotation:

ALCHYMIA 1563  


FRESNE 1688  

ALCHEMICAL 17C 


SHELTON 17C 

DIDEROT 1763  

The following appear to be used for the verbal:

ALCHEMICAL 17C 


SOMMERHOFF 1701       

DIDEROT 1763 

GESSMANN 1906     

SUBLIMATED ARSENIC Alc. GESSMANN 1906      

SUBLIMATED CALAMINE Alc. GESSMANN 1906  


SUBLIMATED MERCURY Alc. CROLLIUS 1670 






ALCHEMICAL 17C     SHELTON 17C 


DIDEROT 1763   



GESSMANN 1906          


  




SUBLIMATED SULPHUR Alc. GESSMANN 1906 

SUBLIMATED WINE Alc. ALCHEMICAL 17C     


GESSMANN 1906  

SUBLIMATED ZINC OXIDE Alc. DIDEROT 1763  

SUBLIMATION Alc. MICHAELSPACHER 1616 gives the sigil  next to the sign or constellation Libra, either to symbolise the alchemical process of sublimation, or (less likely) alchemical Roman vitriol.




















































SUBSTANCE Occ. WELLING 1735 gives the sigil  to represent the tangible universe, the meeting of Fire and Water, the respective sigils for which are the opposing directions of the simple triangle, representing the upward striving of fire  and the downward striving of water: 

SUCCEDENT Ast. DE VORE 1947 [








SUFFICIENT Alc. Short-form of Latin quantum sufficii, given by ALCHEMICAL 17C: 

SUGAR Alc. SIGNA 17C DIDEROT 1763 GESSMANN 1906 Σ SUGAR OF LEAD Alc. GESSMANN 1906 z^{\dagger}







SULPHUR Alc. Very many sigils exist, of which those given below are merely the most common. CARBONELLI 1925 reproduces four of the most



frequently used in post-mediaeval documents:    BERTHELOT 1885 gives a few sigils from the Greek alchemical tradition for ordinary sulphur     for unburned sulphur  and natural sulphur: THESAURUS 14C ONOMASTICUM 1574 ALCHYMIA 1563     VALENTINE 1671    ALCHEMICAL 17C     ALCHEMY 1650    SHELTON 17C  SOMMERHOFF 1701                    DALTON 1808 GESSMANN 1906           SHEPHERD 1971 SOMMERHOFF 1701 gives the sigils    for sulphur verum.

See also BRIMSTONE.

SULPHUR NIGRUM Alc. CROLLIUS 1612 ALCHEMICAL 17C SOMMERHOFF 1701 DIDEROT 1763  GESSMANN 1906  SCHNEIDER 1962  

See also BRIMSTONE



SULPHUROUS MATTER Alc. BERTHELOT 1885 records two sigils from the Greek alchemical tradition:  SULPHUR PHILOSOPHORUM Occ. CROLLIUS 1612 CROLLIUS 1670 SHELTON 17C  

DIDEROT 1763 gives two variants for *Sulphur of the Prophets*:  

SULPHUR TARTARI Alc. GESSMANN 1906  



SULPHUR VIVUM Alc. VALENTINE 1671 


SUMMER Occ. ALCHEMY 1650 

SHELTON 17C  



GESSMANN 1906    

KOCH 1930 




SUN Ast. The common sigil used in modern times, the encircled dot  was introduced during the Italian Renaissance (see SOLAR 1978) from the esoteric Christian tradition. Prior to that, in both alchemical and astrological texts the sun was symbolised by means of one or other of the Graeco-Byzantine sigils, most usually the  which is presumably a derivative of the short-form *helios*.


Graeco-Byzantine: NEUGEBAUER 1959 

ALCHYMICAL 14C 

CONJURATION 14C  


THESAURUS 14C 


RAGOR 1474   

BERNARD 15C  


BONATTI 15C   

DOMORUM 15C 

LIBELLUS 15C 



SIGNIFICATIONES 15C 

SCOT 15C 



AGRIPPA 1510 








FIRMICUS 1510  




AGRIPPA 1531 

ALCHEMICAL 1555  


SCALIGER 15C 



ALCHEMICAL 17C     


ALCHEMICAL 1579   

HOROSCOPE 1614  



PLANETS 1617 

RANDALL 1694  



SHELTON 17C       

SIGILLIS 17C 




















SIBLY 1790   CARBONELLI 1925 (mediaeval)   

LUEDY 1928 gives  and also records a sigil from the Syrian astrological tradition: 























See also GOLD, a term used synonymously with Sun in many alchemical texts. See also MICHAEL, SORATH and SPIRIT OF THE SUN

SUN ARCANUM Occ. WIRTH 1927 relates this 19th arcanum of the Tarot pack to the Hebraic KOPH. Since the astrological associations of the card include the Sun and zodiacal Gemini, WIRTH 1927 gives the sigils   the latter of which corresponds more to the iconography of the card than to any zodiacal tradition.


SUPERCELESTIAL SCRIPT Occ. One of the numerous alphabets from occult sources, given by RIVIERE 1938 alongside a Roman alphabet:

a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		

If this alphabet is translated liberally back into its original Hebraic equivalent, then it will be seen to closely resemble the CELESTIAL SCRIPT used by occultists:


א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
													
													
o	p	q	z	p	r	u	u						


See also HEBRAIC SCRIPT and SECRET SCRIPTS


SWASTIKA Occ. In her study of the ancient symbolic language, BLAVATSKY 1888 says that 'few world symbols are more pregnant with real occult meaning than the Swastika':  It represents the four cardinal points, the Zenith and the Nadir, and is thus a SENARY, and might reasonably be used as a sigil for the ZODIAC, if not for the horoscope chart. The initiated may trace its form according to BLAVATSKY 1888 'the relation of the Seen and the Unseen'. In the Macrocosmic work it is called the 'Hammer of Creation' and 'refers to

the continual motion and revolution of the invisible Kosmos of Forces'. It points to the cycles of Time of the world's axes and their equatorial belts: 'the two lines forming the Swastica meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles'. Applied to the Microcosm it depicts man between heaven and earth, the right hand being raised at the end of the horizontal arm, the left pointing to the Earth. It is, insists BLAVATSKY 1888, 'at one and the same time an Alchemical, Cosmogonical, Anthropological and Magical sign, with seven keys to its inner meaning'.
See also ORIGIN, WHEEL OF FORTUNE and WORLD ARCANUM

SWELLING Alc. Used in the sense of 'tumour'.

FRANCKLYN 1627 



SHELTON 17C 


SYZYGY Ast. OMONT 1894 records a sigil from the Greek astrological tradition: 

See Introduction, and also both FULL MOON and PREVIOUS SYZYGY.

T


TALC Alc. VALENTINE 1671 


DIDEROT 1763  


KOCH 1930 

SHELTON 17C 

GESSMANN 1906    4, 


TAO Occ. Name and sigil given by STEINER 1906 as 'the language of Nature':  This sigil is of course derived from the ANKE.





TAPHTHARTHARATH Geo. Supposed by HEYDON 1664 to be a geomantic spirit, ruler of Albus and Conjunctio: 








































TAROK Occ. Sigil and name given by STEINER 1906 and said by him to be 'known to the Initiates of the Egyptian Mysteries': 
See TAU.








TAROT Occ. The sigils used by WIRTH 1927 in connexion with his attempt to relate the Tarot arcana to the cabbalistic tradition are given under separate headings as follows: CHARIOT, DEATH ARCANUM, DEVIL ARCANUM, EMPEROR, EMPRESS, FOOL ARCANUM, HANGING MAN, HERMIT, HOUSE OF GOD, JUDGEMENT, JUGGLER, LADY POPE, LOVERS ARCANUM, MOON ARCANUM, POPE, STAR ARCANUM, STRENGTH ARCANUM, SUN ARCANUM, WHEEL OF FORTUNE, WORLD ARCANUM. See also HERMETIC TETRAD


TARTAR Alc. ALCHEMIA 1563 4° 

WORLIDGE 1651      






ALCHEMY 1650    


VALENTINE 1671  FRESNE 1688  
 ALCHEMICAL 17C           
 GESSMANN 1906             
 CARBONELLI 1925    
 KOCH 1930    
 LUEDY 1928    

TARTAR SALT *Alc.* GESSMANN 1906       
 See also SAL TARTARI and TARTAR.







TAT *Occ.* An Egyptian hieroglyph, given in sigillic form by SHEPHERD 1971 as meaning *myriad*: 






TAU *Occ.* Claimed by many scholars to be the earliest form of the CROSS, though BLAVATSKY 1877 traces its occult meaning to a combination of Greek letter and Arabic number, giving it as a '*symbol of life, and of life eternal: of earthly life, because (gamma) Γ is the symbol of the Earth (Gaia), and of "life eternal" because the figure 7 is the symbol of the same life linked with the divine life: Γ plus 7 equals 7*


TESTA 1962 records some of the early Christian forms:    
 GETTINGS 1978 traces the use of the sigil in certain architectural and artistic forms: 

BLAVATSKY 1888 derives the sigil  from the Tau, perhaps in error, and calls it the 'Astronomical Cross of Egypt'.





































The Tau is also the 22nd letter of the Hebraic alphabet (see HEBRAIC SCRIPT), and many derivatives have been given for the letter within the tradition of secret alphabets - notably those collected by

BARTOLOZZI 1675:      



WIRTH 1927 equates the card and letter form with the FOOL ARCANUM of the Tarot pack, and traces the graphic forms     back to the idea of CROSS. As JENSEN 1970 shows, the Tau may be traced back to an Egyptian hieroglyphic with the pictorial value of the 'sign of Life', the Egyptian ANKH: 

TAURUS Ast. Zodiacal sign of the Bull. The printed version of the sigil is derived from the late-mediaeval manuscript tradition, which links with one of the forms used in the Graeco-Byzantine - see as example, HYGINUS 1482: 


The form is said by AGRIPPA 1531 to be based on the shape of the bull, horns, but the derivation from the earlier tradition would appear to deny this: see for example GETTINGS 1978.

Ancient Egyptian:	STOBART 2C 	SPIEGELBERG 1911	 
Graeco-Byzantine:	OMONT 1894 	NEUGEBAUER 1959	   
DIGBY 12C		GRAMMATICA 13C	 
ASTRONOMICAL 1400		JANUA 14C	
LEUPOLDI 14C		MANSIONIBUS 1482	 
FIRMICUS 1499		LAMBECIUS 1500	
SCHYNAGEL 1500		ASTROLOGICAL 15C	
BONATTI 15C		QUADRANTIS 15C	
SCOT 15C	   	AGRIPPA 1510	 
BLUNDEVILLE 1594		MAGICI 17C	
PROWSSE 17C		TRACTS 17C	
SOMMERHOFF 1701	 	WILCZKOWSKI 1947	
HADES 1969			

LUEDY 1928 records a sigil from the Syrian astrological tradition:

LEUPOLDI 14C gives the sigil  for the constellation Taurus, while AGRIPPA 1510 gives the form: 

See also MYSTERIOUS PLANETS and SPIRIT OF TAURUS





TEJAS Occ. Sometimes called *Taijas* or *Agni*, this is the oriental equivalent of the FIRE element, associated with the *Manipura* or Navel *chakra*:  The sigil is said to be of a red colour, and is recorded by AVALON 1919.

TEMPERAMENTS Occ. The four so-called 'Hippocratic' or 'Gallenic' humours are the expression on the microcosmic plane of the working of the four ELEMENTS, as follows: AIR is associated with the *Sanguine*, EARTH with the *Melancholic*, FIRE with the *Choleric*, and WATER with the









Phlegmatic. In almost every case, these four temperaments are represented by sigils derived from those used to denote the four Elements, and the standard form of symbolism would therefore be:





SANGUINE   =  MELANCHOLIC    
CHOLERIC     PHLEGMATIC    

The wide range of sigils associated with these elements may be used to denote the four aspects of the human temperament - for example,

























TRITHEMIUS 1503 gives sigils specifically for COLERA:  SANGUIS: 
PITULA (Phlegmatic):  MELANCHOLIA:  but these sigils are used in his earlier list for the ELEMENTS. GETTINGS 1965 records


four groups of sigils for the chiromagical types, related to the four temperaments:

FIRE (male):  (female):  AIR (male): 
(female):  WATER (male):  (female):  EARTH (male): 
(female):  In a manuscript from Gotha (given in KLIBANSKY 1964)

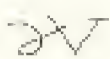
the following forms are found alongside images of the four temperaments as riders: CHOLERIC:  SANGUINE:  PHLEGMATIC:  and
MELANCHOLIC: 


TEMPLAR SCRIPT Occ. One of the SECRET SCRIPTS recorded by RIVIERE 1938:






a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		


TENTH HOUSE Ast. OMONT 1894 records a sigil from the Graeco-Byzantine astrological tradition for the mesourania, the equivalent of the modern MIDHEAVEN: 







TEREBINTH Alc. The various contexts would suggest that the sigil refers to the resin (or to the turpentine), rather than to the terebinth tree itself.

DIDEROT 1763  ER




GESSMANN 1906 




TERNARIUS Occ. GABELLA 1615, following DEE 1564 in some respects, gives two 'trinity' sigils. The first is related to the theory derived from the modern sigil for the SUN () which is pictured as the closing of the ternarius around the central point:  The second consists of two lines, in which the copula is presumed at their junction:  DEE 1564 gives the TERNARY in a related form, as the sum of the two lines of the cross, meeting at the intersection (which is the third element):  thus  is the triad of *body, soul and spirit*.


TERNARY Occ. In the ancient symbolic language discussed by BLAVATSKY 1888, the sigil  is said to be 'the first of the geometrical figures', and it is accorded a complex esoteric interpretation relating to the triadic nature of the spiritual world: see for example TERNARIUS.


In the series of sigils given by CIRLOT 1962, as a logical graphic development, the 'neutral and successive' ternary is  whilst  is 'evolutive, since the vertical axis is the greater' and  is 'involution since it is inverted'. Such thought-out symbolism relating to the triad ultimately goes back to Boehme's use of the triangular sigils given in LAW 1772, relating to the cosmic struggle between the MEAKNESS  and the WRATH:  As indicated in LAW 1772, these unite to form the SEAL OF SOLOMON:  See ARCHETYPES.

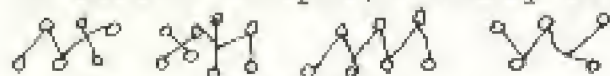

TERRA DAMNATA See CAPUT MORTUUM

TERRA LEMNIA Alc. SOMMERHOFF 1701  
SCHNEIDER 1962 


TERRA SIGILLATA ALBA Alc. SOMMERHOFF 1701   

TERRESTRIAL Alc. BERTHELOT 1885 records a sigil from the Graeco-Byzantine alchemical tradition: 





















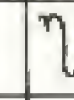

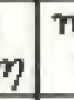
TEST Alc. It is likely that these sigils recorded by GESSMANN 1906 were intended as the equivalent of *argumentum* or *proof* in an alchemical operation: 


TETH Occ. The 9th letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivative forms have been given within the tradition of secret scripts, notably those collected by BARTOLOZZI 1675:  WIRTH 1927 equates Teth with the HERMIT card of the Tarot pack, and gives a graphic etymology for the letter  which he traces back to the idea of 'tree'.

TETRAD See HERMETIC TETRAD

TETRAGONUM Ast. OMDNT 1894 records the Greek sigil  which denotes the equivalent in Greek astrology of the SQUARE aspect.

THEBAN SCRIPT Occ. One of the most famous of all SECRET SCRIPTS, recorded by AGRIPPA 1531:


a	b	c	d	e	f	g	h	i	j	k	l	m	n
													
													
o	p	q	r	s	t	u	v	w	x	y	z		

THIRD EYE Occ. Sigil given by BLAVATSKY 1888 as development of the sigil for RU, and (presumably) linked with the *chakra* between the eyebrows: 


THIRD ROOT RACE See ORIGIN and MANIFESTATION

THOR'S HAMMER See ORIGIN


THREE See ARCHETYPES and TRINITY


THREE AIRS Occ. Three separate sigils representing the 'three airs' are recorded in HERMETICUM 17C: 


THREE BAPTISMS Rel. Sigils derived from early Christian sources and recorded by TESTA 1962, as follows:





BAPTISM OF FIRE: 


BAPTISM OF THE HOLY GHOST: 

BAPTISM OF WATER: 


THREE EARTHS Occ. Sigils given in HERMETICUM 17C as the 'three earth sigils': 











THREE FIRES Occ. Sigils given in HERMETICUM 17C as the 'three fire sigils': 





THREE PRINCIPLES Occ. STEINER 1906 gives three symbols by which in every age the 'three Divine principles have been represented in occultism'  The  is the *First Logos*, the *Godhead*, the  is the *Second Logos*, or *Macrocosm*, while the  is the *Third Logos*, or *Microcosm*. The connexion between these three are conceived as a creative relationship. The first Logos is the 'one primal source and centre of manifestation', and may be conceived as 'a life-begetting warmth' suffusing the whole universe by which the macrocosmic life is quickened and reflected in the creative activity of the human soul.






































































THREE WATERS Occ. Sigils given in HERMETICUM 17C as the 'three water sigils': 

THREE WORLDS See ASTRAL WORLD, ELEMENTAL WORLD and WORLD OF INTELLIGENCE






THRONES Ast. SUCHER 1975 links the sigil for Pisces  with the sphere of the Thrones, which is traditionally the sphere of SATURN. See also SPHERE OF SATURN.



TIGILLUM Alc. WORLIDGE 1651  FRESNE 1688 
 SCHNEIDER 1962         4
 But see also CRUCIBLE and MELTING POT


TIME Occ. BERTHELOT 1885 records a sigil from a number of Greek and
 Graeco-Byzantine manuscripts, almost certainly derived from the word
 Chronos:  CHASSANT 1884 (mediaeval) ^s
 CROSLAND 1962 records the Greek form 
 But see also GETTINGS 1968: 
 See PRIMORDIAL CIRCLE


TIN Alc. Whilst the following sigils are given specifically for this
 metal, all the numerous sigils given under JUPITER may well be used to
 denote this metal, and the two terms are used synonymously by the
 alchemists.
 BERTHELOT 1885 records numerous Graeco-Byzantine sigils from ancient
 alchemical documents:           
 WORLIDGE 1651               
 CROLLIUS 1612  SHELTON 17C      
 GESSMANN 1906                
                  
 KOCH 1930 

TIN ASHES Alc. GESSMANN 1906 


TINCTURE Alc. ALCHEMY 1650 
 ALCHEMICAL 17C 
 SCHNEIDER 1962   


TIN FILINGS Alc. BERTHELOT 1885 gives two sigils from the Graeco-
 Byzantine alchemical tradition:  

TIN LEAF Alc. BERTHELOT 1885 records a sigil from the Graeco-
 Byzantine alchemical tradition: 


TIN ORE *Alc.* BERTHELOT 1885 records a sigil from the Graeco-Byzantine alchemical tradition: 

TIN PLATE *Alc.* SHELTON 17C 



























TIN SPIRIT *Alc.* The sigil recorded by GESSMANN 1906 has nothing in common with the sigils given under SPIRIT OF JUPITER, despite the cautionary note given under TIN above:  Presumably this sigil relates to an *essence* or *extract* of the metal.


TIRIEL *Mag.* Sigil for a spirit, said to be one of the angels of Mercury, given by HEYDON 1664 to represent the letter T in the secret writing called the 'Alphabet of Angels and Genii': 

TOGETHER *Alc.* BERTHELOT 1885 records two sigils from the Greek alchemical tradition: 

TOPAZ *Alc.* SIGNA 17C 


TRANSITUS FLUVII *Occ.* One of the most famous of secret alphabets relating to the HEBRAIC SCRIPT, called in some occult texts *Crossing the River*, or *Passing the River*. The example given here is from BARTOLOZZI 1675, with two minor variations in that given by AGRIPPA 1531:





א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
													
													
ס	ז	ח	ט	י	כ	ל	מ						
													









TRANSPLUTO *Ast.* HAWKINS 1976 

TREBS *Ast.* Sigil for the twentieth of the mediaeval lunar mansions,


called Al Wa'am in the Arabian system of manzils, recorded in


MANSIONES 14C: 


TRIGRAMS Mag. The philosophical machine, and divinatory system, known as the *I Ching*, or *Book of Change* is based upon the interpretation of six-lined figures constructed from yin — — or yang — — lines, which are presented in groups of three (for example ) each with a complex series of associations and characteristics, each representing 'cosmic forces' which are seen as relating together to establish situations which have been named and studied within the text of the *I Ching*. Thus, a lower group of three lines  may 'meet' or unite with, an upper group of three lines  to produce the figure  which has been called *Chung Fu* (中孚) 'Inner Truth', to which an extensive explanatory text has been appended. The result of mixing the two yin and yang lines is eight trigrams, with the following names, attributes, images and family relationships, culled from WILHELM 1951:











	CH' IEN	乾	creative	strong	heaven	father
	K' UN	坤	receptive	yielding	earth	mother
	CHÊN	震	arousing	inciting	thunder	first son
	K' AN	坎	abysmal	dangerous	water	2nd son
	KÊN	艮	keeping still	resting	mountain	3rd son
	SUN	巽	gentle	penetrating	wind	1st daughter
	LI	離	clinging	light-giving	fire	2nd daughter
	TUI	兌	joyous	joyful	lake	3rd daughter

See also YIN AND YANG

TRIGONUM Ast. OMONT 1894 records a Graeco-Byzantine sigil, the trigonum, which is the equivalent of the modern TRINE aspect: 







TRINE Ast. Sigil for the astrological aspect of 120 degrees, derived from the earliest Graeco-Byzantine manuscript tradition (see TRIGONUM), given for example in KALENDAR 15C: 

LUCCA 17C gives the form  but this is rare.


TRINITY *Rel.* To judge from the numerous records, virtually any three-pointed sigil may be used to denote the idea of *trinity*, even though a specialist use might be intended by the particular form (see TRINE for example). The early Christian sigils recorded by TESTA 1962 include the forms:        VERARDI 1972 gives  whilst KOCH 1930 gives the furca  and SHEPHERD 1971 gives the triquetra  all of which are common in occult and esoteric sources. See also TERNARIUS.













TRIPLE ALPHA See ALPHA.


TRIQUETRA See TRINITY.

TRISTITIA *Geo.* Sigil for one of the sixteen geomantic figures, given by AGRIPPA 1531:  A multitude of variants (stars, dots, floral devices, etc.) are used to denote the same four-fold arrangement. Tristitia is linked by AGRIPPA 1531 with the element of Earth, the planet Saturn, and the zodiacal sign Scorpio. The following sigils are derived from late-mediaeval sources, and are sometimes used to denote the planet Saturn, as for example in TRITHEMIUS 1503. AGRIPPA 1531     


TRITURATE *Alc.* DIDEROT 1763 

TRUE SALTPETRE *Alc.* WELLING 1735 proposes the following sigil, in his personal graphic system: 



TSADE *Occ.* The 18th letter of the Hebrew alphabet (see HEBRAIC SCRIPT) for which many derivative forms are given within the tradition of secret scripts, notably those collected by BARTOLOZZI 1675:         WIRTH 1927 equates Tsade with the MOON ARCANUM of the Tarot pack, and traces the derivative forms of the letter     to the idea of 'javelin'. It is likely, however, that the letter




is derived from an Egyptian hieroglyphic with the pictorial value of 'countenance', which in the *Hierarchic* script was written: 

TURPENTINE See TEREBINTH


TURQUOISE *Mag.* SIGNA 17C 

TUTIA *Alc.* Generally, this is the name used for crude zinc oxide.

ALCHYMIA 1563  

ALCHEMICAL 17C   

SHELTON 17C  

DIDEROT 1763 

GESSMANN 1906            



























ALCHEMICAL 17C gives the sigil  for tutia preparata.

SCHNEIDER 1962 gives the sigils     for tutia Alexandrina.

CARBONELLI 1925 


LUEDY 1928 

TWO BROTHERS *Ast.* SOMMERHOFF 1701, under the term *duo Frates*, gives three groups of sigils which are, astrologically speaking, representative of opposing polarities, but which are from the point of view of sigillic structure based on similarities of forms which have been reversed. These analyses of the three pairs are not provided by SOMMERHOFF 1701, but are given here by way of explanation:


JUPITER & SATURN		(		plus	+	equals	)	
		(		plus	+	equals	)	
MARS & VENUS		(		plus	X	equals	)	
		(		plus	+	equals	)	
MOON & SUN		(		plus		equals	)	
		(		plus		equals	)	


U



ULCER *Alc.* FRANCKLYN 1627  SHELTON 17C 




UNBURNED SULPHUR *Alc.* BERTHELOT 1885 gives a sigil derived from the Graeco-Byzantine alchemical tradition: 


UNCIA *Alc.* The alchemical OUNCE.


SIGNA 17C 


CAPPELLI 1949 records a mediaeval short-form: 

SCHNEIDER 1962   33


The half uncia is usually given:   

UNION *Occ.* Sigil given by GEHEIME 1785  derived from the idea of union attained through the alchemical process of solve et coagulo, though the sigil does appear to be used for the union of opposites, as for example in the union of male and female, Sun and Moon, Mars and Venus, and so on, as well as for the union of Sulphur and Mercury, so clearly indicated within the form of the sigil.









UNITY *Occ.* Sigil given in HERMES 1613, with a multi-layer meaning, for such principles as *Mercury of the Philosophers*, the *Materia Prima*, and for the Mercury which is 'the beginning, purpose and end of the alchemical work': 


DEE 1564 intended his famous MONAD sigil  to represent *Unity*.


CIRLOT 1962 gives a single dot . to represent 'unity, the origin'.


UNIVERSAL MERCURY Alc. WELLING 1735 proposes the sigil  as part of his theory of graphic symbolism.


UNIVERSE Occ. KIRCHER 1655  See DETTY


URANUS Ast. The modern sigil is generally explained as being derived from the initial letter of Herschel, as for example in HONE 1951:  However, already WILSON 1819 calls the planet *Ouranos*, and accords it the sigil:  and VARLEY 1828, who still calls it *Herschel*, and ascribes it rule over the zodiacal Aquarius, gives it a related form of sigil:  The planet is still called Herschel in certain astrological texts. As with the other so-called 'modern' planets, the sigils used to denote this planet are highly personal ones, and more than often the result of confused thinking, or of somewhat specialist views of the nature of symbolism: for example, the author uses the sigil  which has, so far as he knows, never been published. LEO 1914 says that the sigil  'symbolises the unity of the three symbols ( will,  wisdom and  activity) on a higher grade than Mercury, of which it is the higher octave'. The following sigils are by far the most common.



WILSON 1819 


PEARCE 1893 

MODERN ASTROLOGY 1906 

THIERENS 1931 

EBERTIN 1950 


SHEPHERD 1971  


MEYER 1974 


PERSONAL 1980 


See also HERSCHEL

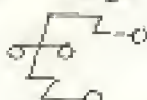
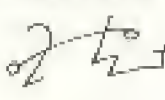
SIMMONITE 1890 



ASTROLOGY 1917 










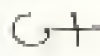

NEROMAN 1937 

RUDHYAR 1970 

PERRY 1971 

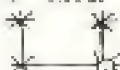
URINAPHATON Mag. SCHEIBLE 1848 gives two sigils for this demonic being:  

URINE Alc. WORLIDGE 1651 gives the following sigils:  


VALENTINE 1671 FRESNE 1688 SHELTON 17C SOMMERHOFF 1701    DIDEROT 1763 LUEDY 1928  SCHNEIDER 1962   ALCHEMICAL 17C SIGNA 17C     GESSMANN 1906  KOCH 1930 



UXOR ODORIFERA See SILVER


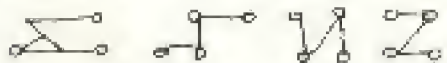








V


VABAM *Mag.* Name and sigil for this spirit given by HEYDON 1664 to represent the letters U and V in the secret writing called 'Alphabet of Angels and Genii': 


VALERIAN *Alc.* BERTHELOT 1885 records a Greek sigil: 

VAPOUR *Occ.* BERTHELOT 1885 gives the Greek alchemical sigil  from a text which implies that this is a celestial vapour: see both SKY and CELESTIAL VAPOUR.


VAPOUR BATH *Alc.* DIDEROT 1763  
 GESSMANN 1906 V VB R


VAU *Occ.* The 6th letter of the Hebrew alphabet (see HEBRAIC SCRIPT), for which many derivatives are given within the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675: 
 WIRTH 1927 equates Vau with the LOVERS ARCANUM of the Tarot pack, and gives the derivative forms  as the graphic etymology for the letter, which he traces back to the idea of 'small hook': however, research into the Egyptian pictorial origin for the letter indicates a development along lines of the following - hieroglyphic  hierarchic  Old Tamudic  
 South Arabian  Old Phoenician  Moabite  and since the pictorial equivalent of the Egyptian hieroglyphic is a 'knob'


suggesting the idea of 'opening' or 'entrance', then the significance of the link with both the LOVERS ARCANUM and with the Pythagorean sigil for 'choice' (suggested by WIRTH 1927)  which relates to the form of the Moabite equivalent, becomes clear.

VAYU Occ. An oriental equivalent of the European AIR element, associated with the *Anahata* or Heart chakra:  The sigil is recorded in a Western context by AVALON 1919, and is said to be smoky grey colour.

VEGETABILIA Occ. The following sigils do not refer specifically to vegetative life, but to the concatenation of forces which through an invisible activity support vegetative life: thus, in terms of modern occultism, the term is approximately the equivalent of the ETHERIC.


HOMER 1723 

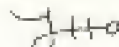
HOMER 1757 

WIRTH 1931 gives 

But see also HOMER'S GOLDEN CHAIN.


VENEREAL DISEASE Occ. SHELTON 17C  

VENTER ARIETIS Ast. The second of the mediaeval lunar mansions, called Al Butain in the Arabian astrological system, the sigil being preserved in MANSIONES 14C: 



A sigil which has been employed in amuletic use, and associated with this mansion, is given by ABANO 1303: 

VENTER GEMINORUM See SIDUS PARVUM

VENTER LEONIS See CAPILLUS

VENTER VIRGINIS Ast. A sigil given in ABANO 1303 was employed for amuletic purposes, and associated with the thirteen lunar mansions of the astrological tradition: 

VENUS Ast. The modern sigil for this planet is derived ultimately

from the Greek astrological system, by way of the mediaeval manuscript (see for example CONJURATION 14C), the printed version being found in HYGINUS 1482:  AGRIPPA 1531 traces its form to the mirror, but DEE 1564 gives a construction from the Sun and the four elements. LEO 1914 says that the sigil  is 'symbol of Spirit triumphant over matter, circle over cross' (see HERMETIC TRIAD), though this largely contradicts the hermetic tradition which sees the Venusian impulse as essentially involving a descent into incarnation, an entanglement in matter (hence perhaps the esoteric significance of Agrippa's 'mirror'). When SOMMERHOFF 1701 wrote *Venus Microcosmi sunt Renes*, he had in mind that the 'renes' were the seat of human affections - a distinct link with the Venus Pudica of both the occult and the artistic tradition.


Egyptian demotic: NEUGEBAUER 1959 


Graeco-Byzantine: BERTHELOT 1885   

OMONT 1894 

MEDIAEVAL:

THESAURUS 14C 

CANONES 15C 

LIBELLUS 15C 

SIGNIFICATIONES 15C 

SCHYNAGEL 1500 

DARIOT 1557 














GIUNTI 1583 

TABLE 1676


SHELTON 17C    

SOMMERHOFF 1701           


SIBLY 1817 

DEUTSCHE 1961 


CARBONELLI 1925 (mediaeval) 



CHASSANT 1884 gives a mediaeval form 

CONJURATION 14C 

RAGOR 1474 


DOMORUM 15C 

SCOT 15C 


SCALIGER 15C   

AGRIPPA 1510 

ALCHEMY 1650   

PLANETS 1617 


ALCHEMICAL 17C    



VALLEMONT 1707 

LUEDY 1928  

See also the sigils used by the alchemists for COPPER, a term which is synonymous for Venus.

See also AMISSIO, HEXAGON, ORIGIN and SPHERE OF VENUS

VERCHIEL Mag. BRAHE 1582 gives several mediaeval characters for the 'angel of Leo': 

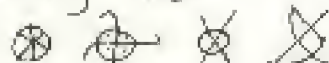
HEYDON 1664 gives the same name as the genius of the geomantic *Fortuna minor* and *Fortuna major*, though the sigil he gives for this genius  is probably related to that given for the ruling spirit of Leo by AGRIPPA 1531: 

VERDIGRIS Alc. There is some confusion regarding the many sigils which have been preserved to denote *verdigris*, a confusion which probably stems from the variety of names by which the sigils are described or listed. The following are selected from the least dubious of the numerous sources.

SIGNA 17C 

SOMMERHOFF 1701 

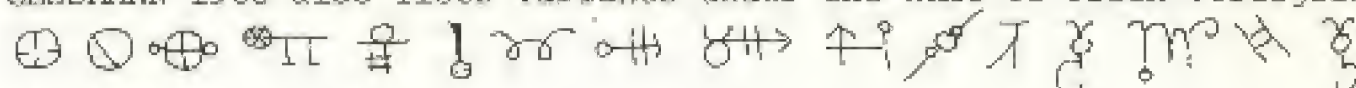
DIDEROT 1763 

GESSMANN 1906 


CARBONELLI 1925 (mediaeval) 

SCHNEIDER 1962 


GESSMANN 1906 also lists variants under the name of *Greek verdigris*:




See AERUGO


VERMILION Alc. SHEPHERD 1971 gives the sigil  but before the use of modern dye pigments, this was one of the names given to the pigment of CINNABAR.


VESPERUS See SPHERE





VESTA Ast. Symbol (perhaps) originally given by WILSON 1819 for a planet (actually an asteroid) in orbit between Mars and Jupiter: 




WILSON 1819 

KOCH 1930 

SHEPHERD 1971 

THIERENS 1931 suggested  as the sigil for the 'planetary principle' of the Roman *Vesta* and the Greek *Hestia*, as the 'higher octave' of Mars.

VIA Geo. Sigil for one of the sixteen geomantic figures:  A large number of variants (stars, dots, floral devices, etc.) is used to denote the same four-fold structure of the sigil. Via is linked by AGRIPPA 1531 with the element of Water, the planet Moon, and the zodiacal sign Leo. The following sigils are derived from late mediaeval sources, and are sometimes used to denote the Moon - as for example in TRITHEMIUS 1503 who gives (no doubt in copyist error), the form: 
 AGRIPPA 1531  

VINEGAR *Alc.* BERTHELOT 1885 records several sigils from the Greek alchemical tradition:   


















SIGNA 17C  

TABLE 1676 

VALENTINE 1671   


SOMMERHOFF 1701           


DIDEROT 1763 





GESSMANN 1906        



For three-fold distilled vinegar, the following sigils are given:

VALENTINE 1671  



SHELTON 17C 



SOMMERHOFF 1701 


GESSMANN 1906           



SOMMERHOFF 1701 gives the following for distilled vinegar:  


        

SCHNEIDER 1962 records the sigil  for *Acetum vini rubri*, and  *vinum mortuum*.

WALTER 1970 gives two of the more simple sigils derived from the ancient Egyptian alchemical tradition:  

VIRGIN Occ. The 'cabbalistic' sigil for virginity is given by SHEPHERD 1971  but in regard to this sigil, see RU.


SOMMERHOFF 1701 gives the sigils   for *Virgin Earth*.



GESSMANN 1906 gives for *Virgin Wax*: 

The zodiacal sign VIRGO is sometimes called *Virgin*.

VIRGIN EARTH See VIRGIN.

VIRGIN WAX See VIRGIN and WAX.

VIRGO Ast. Zodiacal sign of the 'Virgin', the printed version of the sigil given by HYGINUS 1482, derived from the mediaeval manuscript tradition:  The sigil is said by AGRIPPA 1531 to be based on the shape of an ear of corn - the *Spica* carried in the arms of the constellation figure, but this suggestion is as unfounded as the suggestion of KIRCHER 1655 that it was derived from three ears of corn. ALLEN 1899 records the idea that the sigil is derived from the initials MV, for MARIA VIRGO, though an esoteric tradition derives the form from a legend concerning the Fall of Man (see GETTINGS 1978).

Egyptian demotic BERLIN 42AD  STOBART 2C 

SPIEGELBERG 1911

Graeco-Byzantine NEUGEBAUER 1959

MEDIAEVAL DIGBY 12C

CONJURATION 14C

LEUPOLDI 14C

FIRMICUS 1499

ASTROLOGICAL 15C

QUADRANTIS 15C

TABLES 15C

TRITHEMIUS 1503

AGRIPPA 1510

THURNEYSSER 1570

SIGILLIS 17C

HOROSCOPE 1614

BELOT 1667

MAGICI 17C

FREHER 1717

GEHEIME 1785

CARRICHTERUS 18C

WILSON 1820

ASTRONOMICAL 1400

JANUA 14C

MANSIONIBUS 1482

LAMBECIUS 1500

BONATTI 15C

RAWLINSON 15C

SCHYNAGEL 1500

MESSAHALAH 1504

DARIOT 1557

THURNEYSSER 1574

BLUNDEVILLE 1602

KEYDON 1650

LUCCA 17C

TRACTS 17C

WELLING 1735

GEHEIME 1788

PYTHAGORAS 18C

ZADKIEL 1835

POISSON 1891



WIRTH 1927



RUDHYAR 1970



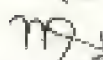
PERRY 1971



GESSMANN 1906




NEROMAN 1937



NEERACHER 1967





LUEDY 1928 records a sigil from the Syrian astrological tradition: 


LEUPOLDI 14C gives the sigil  for the constellation of Virgo.


See also SPIRIT OF VIRGO

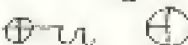
VIRIDE AES See VERDIGRIS

VISHNU *Occ.* The occidental sigil for the element of WATER is linked by BLAVATSKY 1888 with Vishnu, the 'god of the moist principle and water (Narayana, or the moving Principle in Nara, water)' as an exoteric symbol: 

VITRIOL *Alc.* BERTHELOT 1885 records the Greek sigil: 


ALCHYMIA 1563 

WORLIDGE 1651 


FRANCKLYN 1627 

ALCHEMY 1650 

VALENTINE 1671 

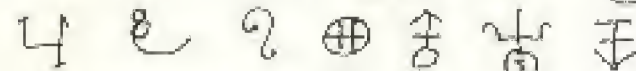
TABLE 1676 


ALCHEMICAL 17C 


SHELTON 17C 

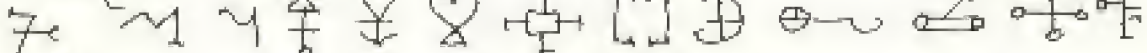
SIGNA 17C 

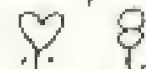
SOMMERHOFF 1701 

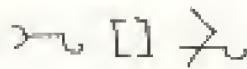


DIDEROT 1763 

SCHEFFERS 1775 


GESSMANN 1906 


LUEDY 1928 


SCHNEIDER 1962 

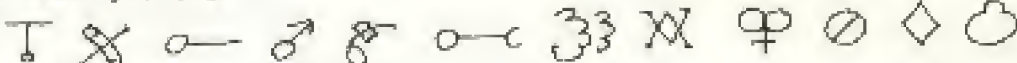
See also COPPERAS, OIL OF VITRIOL, ROMAN VITRIOL, VITRIOLIC ACID, VITRIOLIC FLOWERS, VITRIOLIC SALT and WHITE VITRIOL

VITRIOLIC ACID *Alc.* GEOFFROY 1718 

DIDEROT 1763 



VITRIOLIC FLOWERS *Alc.* GESSMANN 1906 

VITRIOLIC SALT Alc. GESSMANN 1906 


VITRUM Alc. Generally these sigils are applied to GLASS, and are accordingly listed under this heading, but within a specifically alchemical context the sigils may sometimes be applied to the idea of a 'glass vessel'. For vitrum (unspecified application) ALCHEMY 1650 gives the forms X XX
SOMMERHOFF 1701 

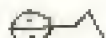
VOLATILE Alc. GEOFFROY 1718 

GESSMANN 1906 


SOMMERHOFF 1701 gives  for volatile and  for sal volatile.


VOLATILE ALKALI See AMMONIA

VOLATILE SAL ALKALI Alc. GEOFFROY 1718 



DIDEROT 1763 


See also AMMONIA


VULCAN Ast. The following sigil is given by THIERENS 1931 to symbolise the Roman *Vulcanus* and the Greek *Hephaestos* as planetary principles in astrological esotericism: 

VULTUR CADENS Ast. Mediaeval form for the sigil used to denote the fixed star the modern alpha Lyrae, sometimes called *Vega*, recorded in HERMETIS 13C: 

W



WARM *Alc.* FRANCKLYN 1627 
 GESSMANN 1906 


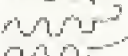
SHELTON 17C 


WASBOGA *Mag.* Sigil and name for spirit given by HEYDON 1664 to represent the letter W in the secret writing called 'Alphabet of Angels and Genii': 

WASH IN LYE *Alc.* GESSMANN 1906 












WATER *Occ.* The majority of the following sigils were undoubtedly originally intended to denote the element of water, the principle of liquidity, rather than the specific liquid now expressed by the word.



BERTHELOT 1885 records a sigil from the Greek alchemical tradition: 
 and one which, whilst appearing in the Greek forms, is probably from the Egyptian: 



ALCHEMY 1650  


FRESNE 1688 

SIGNA 17C    —


SOMMERHOFF 1701           



FIDEROT 1763  

GESSMANN 1906  

LUEDY 1928 gives in error: 


WELLING 1735 records three specialised sigils, the first of which is


CROLLIUS 1670  


ALCHEMICAL 17C   


GEHEIME 1785 



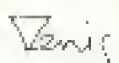

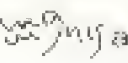

CARBONELLI 1925 


intended to show a 'reflection' of the higher spiritual forces (but in the same text, the sigil is used also to denote common destructive sulphur):  The second sigil is said by WELLING 1735 to


represent the 'invisible spiritual Water', that occult water which was supposed to have existed before the descent of Lucifer: 



The third sigil given by WELLING 1735 may be confused with other sigils, for example with one of the forms for ORPIMENT: 

Among other rarities, OLIVER 1826 gives the sigil  as an 'Ancient Egyptian symbol' for elemental water.

For common water, DIDEROT 1763 gives two variants   GESSMANN 1906 gives three    as well as recording a sigil for hot water: 

For unsavoury water, GESSMANN 1906 gives the form: 

KOCH 1930 gives the sigil  which may be wrongly copied from those given for the THREE WATERS.

SHEPHERD 1971 gives one sigil of circa 1400:  and one sigil claimed to be cabbalistic: 



Besides the sigils listed for the special types of Water set out below, see also RAIN WATER and THREE WATERS.

WATER BAPTISM See THREE BAPTISMS.


WATER BATH *Alc.* GESSMANN 1906 gives the following sigils for the




Balneum Mariae: MB      

But see also GRADES OF FIRE.














WATER HAND *Pal.* In modern chiromnomy, the sigil  is used to denote the male Water hand type, sometimes called the *Sensitive hand*, given in GETTINGS 1965. The female Water hand is accorded the sigil: 


WATER OF LIFE *Alc.* VALENTINE 1671  

ALCHEMICAL 17C 

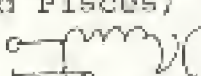
DIDEROT 1763   LUEDY 1928 

SCHNEIDER 1962       

SOMMERHOFF 1701 gives various recipes, and the following sigils: 8             

WATER OF MERCURY Alc. ALCHEMICAL 17C 


WATER TRIPLICITY Alc. Sigil recorded by (perhaps indeed devised by)

AGRIPPA 1510 to symbolise the three water signs of the zodiac (Cancer, Scorpio and Pisces) of which the sigil is merely a rather obvious amalgam: 







Usually, in an astrological context, one of the common sigils for WATER is used to represent the water triplicity, and DE VORE 1947 (for example) gives the form:

WAX	Alc.	WORLIDGE 1651			VALENTINE 1671		
		SIGNA 17C			SHELTON 17C		
		DIDEROT 1763			KOCH 1930		

See also VIRGIN and YELLOW WAX.

WAXING AND WANING MOON Ast. Sigil given (perhaps originated) by KOCH 1930 in his somewhat personal collection of sigils: 




WEEK Alc. SOMMERHOFF 1701 records a mediaeval graphic system in


which ONE WEEK is  TWO WEEKS   THREE WEEKS  
and FOUR WEEKS: 

See also MONTH

WEIGHTS AND MEASURES For alchemical weights and measures, see page 320.


WHEEL OF FORTUNE Occ. WIRTH 1927 relates this 10th card of the Tarot

pack to the Hebraic JOD, and accords it the sigils    the first of which is the SWASTIKA, the last two of which are claimed to represent the number 10, and are thus related to the symbolism of the DECADE.

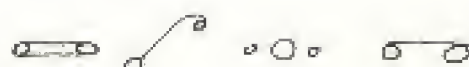
WHITE Alc. BERTHELOT 1885 records the sigil  from the Greek

alchemical tradition. For the European forms, see ALBUM

WHITE AMBER *Alc.* SHELTON 17C 

GESSMANN 1906   

WHITE ARSENIC *Alc.* SHELTON 17C









SIGNA 17C 


SOMMERHOFF 1701             


               

GESSMANN 1906             

SCHNEIDER 1962      KOCH 1930 

WHITE BOLE *Alc.* GESSMANN 1906  

WHITE COAGULATE *Alc.* BERTHELOT 1885 records the sigil  from the Greek alchemical tradition.


WHITE CORAL *Alc.* SHELTON 17C 


















WHITE LEAD *Alc.* ALCHEMICAL 17C 



SIGNA 17C  




POISSON 1891 



LUEDY 1928 

SCHNEIDER 1962     

SOMMERHOFF 1701 records the sigils   and records further for cerussa:               





DIDEROT 1763  

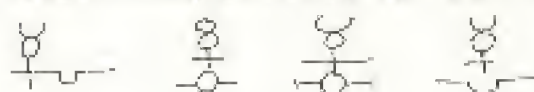
GESSMANN 1906   

KOCH 1930  

WHITE OF EGG See ALBUMEN.

WHITE OXIDE OF ARSENIC See WHITE ARSENIC

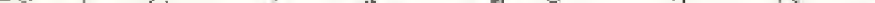
WHITE PRECIPITATE OF MERCURY *Alc.* GESSMANN 1906    



WHITE VINEGAR *Alc.* DIDEROT 1763  

SOMMERHOFF 1701      

DILLOT 1763 ☒ ☒ ☒


GEISMANN 1906 

LUEBY 1928

SCHNEIDER 1962

WHITE WINE A/c. SOMMERISOFF 1701 5 4 8 2 4 2

DIDEROT 1763 27 ³ V




GESSMANN 1906   

LUEDY 1928



SCHNEIDER 1962 A

WICK ALC. DIDEROT 1763

GESSMANN 1906


WIND FURNACE Aloc. GESSMANN 1906 gives three sigils for the *fornax*
portabilis:   

WINE Alc. ALCHEMICAL 17C (8)

DIDEROT 1763  

GESSMANN 1906 ✓ () ✗ ✚

BERTHELOT 1885 records a sigil from the Greek tradition: 

CROSLAND 1962 records the Greek sigil for sweet wine: 

SOMMERHOFF 1701 gives a number of variants, as follows:

VINUM V + ⑤

VINUM ADUSTUM ☒ Ⓢ

VINUM ALBUM 2 11 U N X 8

VINUM CIRCULATUM


VINUM COCTUM 5/

VINUM CORRECTUM \checkmark C

VINUM EMETICUM V.



VINUM HIPPOCRATICUM V H



VINUM LAXATIVUM ▽


VINUM MEDICATUM 



VINUM MORTUUM ☺ M ☿


VINUM RUBRUM ✓







VINUM SUBLINATUM  

WINTER Occ. ALCHEMY 1650 
SOMMERHOFF 1701 

SHELTON 17C 
GESSMANN 1906  





WISDOM Occ. LEO 1914 gives the standard sigil for the MOON to
symbolise human wisdom: 
KOCH 1930 gives the sigil  which is perhaps wrongly derived
from the *sigil hermeticum*.


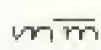
WITHOUT WINE Alc. A sigil recorded by GESSMANN 1906 is no doubt a
short-form for *sine vino*: 

WOOD Alc. SOMMERHOFF 1701  
GESSMANN 1906    SCHNEIDER 1962 
KOCH 1930 




WOOD ASHES Alc. GESSMANN 1906 

WOOL Alc. SOMMERHOFF 1701 

WORLD ARCANUM Occ. WIRTH 1927 relates this 21st card of the Tarot
pack to the Hebrew letter SCHIN, and accords it the sigil of the CROSS,
or the 'primitive tau'   as well as the SWASTIKA: 
Since the World card has within its design the four fixed signs of the
zodiac, symbolised in the FOUR EVANGELISTS, a basic cross formation
may indeed be said to underlie the design: however, this card is
graphically the reverse of the HANGING MAN, and should perhaps be
given the sigil: 

WORLD OF INTELLIGENCE Occ. KIRCHER 1655 gives two related sigils for
the *Mundum Intelligibilem*:  
See THREE WORLDS

WOUND Alc. SHELTON 17C 

WRATH Occ. Sigil given by LAW 1772 in connexion with Boehme's occult system of symbolism  which contrasts with MEAKNESS. A sigil which is the equivalent is derived from Boehme's *One Globe* () and stands in contrast to LIGHT: 
But see also EYE OF ETERNITY.

XYZ

XOBLAH Mag. Sigil for spirit given by HEYDON 1664 to represent the letter X in the secret writing called the 'Alphabet of Angels and Genii':



YANG See YIN AND YANG

YEAR Occ. WORLIDGE 1651

SHELTON 17C

GESSMANN 1906

LUEDY 1928

But see ANNUS PHILOSOPHICUS

FRANCKLYN 1627

DIDEROT 1763

ALBERTUS 1974

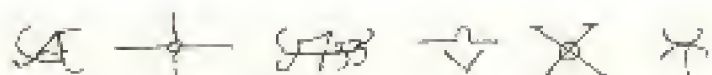



YELLOW Alc. LUEDY 1928 records the sigils for yellow ochre. BERTHELOT 1885 records a sigil from the Greek alchemical tradition: CROSLAND 1962 records a Greek abbreviation:






YELLOW AMBER Alc. GESSMANN 1906 gives a short-form, derived from the Latin *succinium citrinum*:


YELLOW ARSENIC Alc. GESSMANN 1906


YELLOW COAGULATE Alc. BERTHELOT 1885 records a sigil from the Greek alchemical tradition:


YELLOW ORPIMENT Alc. GESSMANN 1906

YELLOW WAX Alc. SOMMERHOFF 1701 

 GESSMANN 1906  SCHNEIDER 1962 
 See also WAX

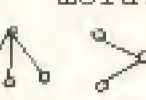
YIN AND YANG Occ. BLAVATSKY 1888 gives the sigils for yin  and yang  as verticals, but it is more usual for them to be expressed as horizontals, even in Chinese texts, and in the translation of the *I CHING* by WILHELM 1951:  and  In an ancient sigil called in Chinese t'ai chi, the yin and yang are united in a circle, as areas of 'dark' and 'light' respectively, each containing within itself a seedling element of the other, in the form of a small dot: 
 The doctrine underlying these important polar opposites is extremely complex, but in simple terms, the yin is feminine, dark, lunar, hidden, passive and receptive: the yang is masculine, light, solar, external, active and penetrating. It is the interaction of these polarities which are figured in the series of eight TRIGRAMS which underlie the philosophy of the Hexagrammic sequence of the Chinese *I Ching*.


YOLK OF EGG Alc. GESSMANN 1906 records several sigils, three of which are constructed around the capital letter V, from the latin *vitellus*: 


YSCHIEL Mag. Sigil for spirit (perhaps *Yaschiel*) given by HEYDON 1664 to represent the letter Y in the secret writing called the 'Alphabet of Angels and Genii': 

ZACHARIEL Mag. Mediaeval sigils recorded by TRITHEMIUS 1583 for the planetary angel of Jupiter: 
 BARRETT 1801 uses similar sigils for SACHIEL.

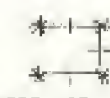
ZAIN Occ. The 7th letter of the Hebrew alphabet (see HEBRAIC SCRIPT),


for which many derivative forms are given within the tradition of secret alphabets, notably those collected by BARTOLOZZI 1675:  WIRTH 1927 associates zain with the CHARIOT card of the Tarot pack, and links the origin of the graphic etymology he traces for the letter I Z Z Z Z with the idea of 'weapon'. In fact the pictorial value of the Egyptian hieroglyphic from which the letter was derived appears to have been 'decorated staff'.

ZAEL Geo. Sigil given by HEYDON 1664 for the geomantic spirit, ruler of Tristitia and Carcer: 

A variant sigil is given by AGRIPIA 1531 for the ruling spirit of Saturn: 


HEYDON 1664 also gives: 

ZELAB Mag. Sigil for a spirit, given by HEYDON 1664 to represent the letter Z in the secret writing called the 'Alphabet of Angels and Gent': 



ZINC ALC. ALCHEMICAL 170 


BERGMANN 1785 



GIBERT 1763 

GESMANN 1906 


For zinc oxide see TUTIA

GEOPFROY 1718  DALTON 1808 

ZODIAC Ast. PERSONAL 1980 

ZURIEL Mag. BRAHE 1582 gives two mediæval sigils for this 'angel of Libra':  

AGRIPIA 1531 gives another sigil  from which HEYDON 1664

derived his own sigil for the genius of the geomantic Puella: 

See also SPIRIT OF LIBRA.

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Appendices

The following appendices consist of selections of sigils designed to give a general view of the development of a number of important forms from mediaeval to modern times. A series of sigils from four mediaeval manuscripts may be compared with forms 'authorised' by the printing press in AGRIPPA 1531, through to the modern sigils of DEUTSCHE 1980. A selection of frequently used alchemical sigils from WORLIDGE 1651 are set alongside the neo-alchemical forms of BERGMANN 1785. Specialist derivatives and variants on all these sigils may be studied in the individual entries within the *Dictionary*.

The Appendices are:

1. A selection of mediaeval astrological sigils from DIGBY 12C, ASTRONOMIAE 14C, ALCHEMICAL 14C & BONATTI 15C.
2. A late fifteenth century selection of sigils from AGRIPPA 1531.
3. A seventeenth century alchemical list from WORLIDGE 1651
4. A selection of early eighteenth century sigils from SOMMERHOF 1701.
5. An eighteenth century neo-alchemical list from BERGMANN 1785.
6. Sigils considered 'standard' in modern astrology from WILSON 1819.
7. 'Standard' sigils in modern astrology from DEUTSCHE 1980.

APPENDIX 1

A selection of mediaeval astrological sigils from
DIGBY 12C, ASTRONOMIAE 14C, ALCHYMICAL 14C & BONATTI 15C

DIGBY 12C

ARIES 30
TAURUS 01ng
GEMINI II
CANCER 00
LEO 02
VIRGO 7

LIBRA 2
SCORPIO ony
SAGITTARIUS +++
CAPRICORN 9
AQUARIUS 111
PISCES 2

ASTRONOMIAE 14C

ARIES 30
TAURUS 01ng
GEMINI II
CANCER 00
LEO 02
VIRGO 7

LIBRA 2
SCORPIO ony
SAGITTARIUS +++
CAPRICORN 9
AQUARIUS 111
PISCES 2

ALCHYMICAL 14C

SATURN 2
JUPITER 2
MARS 2
SOL 2

VENUS 2
MERCURY 2
LUNA C

BONATTI 15C

SATURN 2
JUPITER 2
MARS 2
SOL 2


VENUS 2
MERCURY 2
LUNA C

ARIES 2 TAURUS 2 GEMINI 2 CANCER 2
LEO 2 VIRGO 2 LIBRA 2 SCORPIO 2
SAGITTARIUS 2 CAPRICORN 2 AQUARIUS 2 PISCES 2


APPENDIX 2

A late fifteenth century selection of sigils from
AGRIPPA 1531.


♈	Aries	Genius of Aries	♈
♉	Taurus	Genius of Taurus	♉
♊	Gemini	Genius of Gemini	♊
♋	Cancer	Genius of Cancer	♋
♌	Leo	Genius of Leo	♌
♍	Virgo	Genius of Virgo	♍
♎	Libra	Genius of Libra	♎
♏	Scorpio	Genius of Scorpio	♏
♐	Sagittarius	Genius of Sagittarius	♐
♑	Capricorn	Genius of Capricorn	♑
♒	Aquarius	Genius of Aquarius	♒
♓	Pisces	Genius of Pisces	♓
♄	Saturn	Genius of Saturn	♄
♃	Jupiter	Genius of Jupiter	♃
♂	Mars	Genius of Mars	♂
☉	Sun	Genius of Sun	☉
♀	Venus	Genius of Venus	♀
☿	Mercury	Genius of Mercury	☿
☾	Moon	Genius of Moon	☾
		Genius of Earth	♁
		Genius of Water	♁
		Genius of Fire	♁


Caput Algol 


Pleiades 


Aldebaran 

Mircus 


Canis major 

Canis minor 




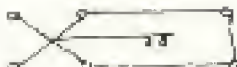


Cor Leonis 

Cauda ursae 




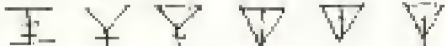
Ala corvi 

Spica 

(APPENDIX 2 continued)

Alchameth Elpheia Cor Scorpi Vultur cadens Cauda capricorni Characters of Saturn: Characters of Jupiter: Characters of Mars: Characters of the Sun: Characters of Venus: Characters of Mercury: Characters of the Moon: 







































































































































GEOMANTIC CHARACTERS

Via: Populus: Conjunctio: Albus: Amissio: Puella: Fortuna major: Fortuna minor: Rubeus: Puer: Aquisitio: Loetitia: Carcer: Tristitia: Caput draconis: Cauda draconis: 

APPENDIX 3

A seventeenth century alchemical list from
WORLDGE 1651

A Table of Chymicall & Philosophicall Charecters with their significations
as they are usually found in Chymicall Authors both printed & manuscript.






Saturne 	  	Balneum Mariae 	Mensis  
Lead   	  	Balneum Vaporis 	Mercury precipitate 
Jupiter 	  	Bene 	Mercury Saturni 
Tinne   	  	Borax   	Mercury sublimate 
Mars 	  	Calcinare  	Nota bene 
Iron 	  	Calx   	Nox   
		Calx vive    	Oleum    
		Calx ovorum 	Praecipare 
Sol 	  	Caput mortuum  	Pluvius    
Gould   	  	Caementare 	pulvis laterum 
Venus 	  	Cera  	Purificare 
Copper   	  	Christallum 	Putrificare 
Mercury 	  	Cinis  	Quinta Essentia   
Quicksilver   	  	Cineres clavellati 	Realgar   
		Cinabar   	Regulus (Antimony)   
		Coagulare  	Retorta 
		Cohabitio 	Sal communum    
		Crocus Martis   	Sal Alkali  
Luna 	  	Crocus Veneris   	Sal Armoniac  
Silver   	  	Aes Ustum  	Sal Gemmae  
		Crucibulum   	Sal potra  
Acetum   		Cucurbitum  	Supo 
Acetum distillate  		Dies   	Spiritus   
Aes 		Digerere 	Spiritus vini   
Aer 		Dissolvere  	Strata super stratum   
Alembicus   		Distillare  	Solvere 
Alumen   		Filture 	Sublimare  
Amalgume   		Fimus Equinus   	Sulphur    

(APPENDIX 3 continued)






















Annus		Flegma		Sulphur vive	
Antimonium		Fluere		Sulphur Philosophorum	
Aqua		Gumma		Sulphur nigrum	
Aqua Fortis		Hera		Tartar	
Aqua Regis		Ignis		Sal Tartari	
Aqua Vitae		Ignis rotæ		Talcum	
Arena		Lapis Calimmaris		Terra	
Arsenicum		Lapis		Tigillum	
		Lutare		Tytia	
		Lutum sapientiae		Vitriolum	
Aurichalcum		Magnes		Vitrum	
		Marchsita		Viride aeris	
Auripigmentum		Materia		Urina	
		Matrimonium			

APPENDIX 4

A selection of early eighteenth century sigils from
SOMMERHOFF 1701

FIRE	   	AIR	     
EARTH	    	WATER	       
ARIES	 	TAURUS	 
GEMINI	   	CANCER	
LEO	    	VIRGO	     
LIBRA		SCORPIO	  
SAGITTARIUS	   	CAPRICORN	    
AQUARIUS	 	PISCES	  
DAY	       		
NIGHT	     		
DAY AND NIGHT	      		
WEEK		MONTH	  
YEAR	    		
SUN	      	MOON	  
MERCURY	       	VENUS	       
JUPITER	      	SATURN	      
MARS	      		






















ALCHEMICAL WEIGHTS & MEASURES

One librum	   
Half a librum	  
One Uncia	 
Half an uncia	 
Drachma	
Two drachma	 
Scrupulus	
Five scrupuli	
24 granae	
Manipulus	
Pugillus	
Half manipulus	 




APPENDIX 5

An eighteenth century neo-alchemical list from
BERGMANN 1785
















ACIDS

- +  vitriolic
+  nitrous
+  marine
 aqua regia
+  acid of fluor
 arsenic
+  borax
+  sugar
+  tartar
+  sorrel
+  lemon
+  benzoin
+  amber
+  sugar of milk
+  acetous distilled
+  milk
+  ants
+  fat
+  phosphorous
+  Prussian blue
 Aerial















ALKALIS

-  pure fixed vegetable
 pure fixed mineral
 pure volatile
































EARTHS

-  pure ponderous
 pure calcareous lime
 pure magnesia
 pure argillaceous
 pure siliceous
 water
 vital air
 phlogiston
 matter of heat
 sulphur
 saline hepar
 spirit of wine
 aether
 essential oil
 unctuous oil

METALLIC CALCES

- | | |
|---|---|
|  gold |  bismuth |
|  platina |  nickle |
|  silver |  arsenic |
|  lead |  cobalt |
|  copper |  zinc |
|  iron |  antimony |
|  tin |  manganese |

APPENDIX 6 Sigils considered 'standard' in modern astrology from
WILSON 1919

SATURN		VENUS		PALLAS	
JUPITER		MERCURY		CERES	
MARS		THE MOON		JUNO	
THE SUN		URANUS		VESTA	
ARIES		TAURUS		GEMINI	
CANCER		LEO		VIRGO	
LIBRA		SCORPIO		SAGITTARIUS	
CAPRICORN		AQUARIUS		PISCES	
SQUARE		SEXTILE		OPPOSITION	
TRINE		CONJUNCTION			
DRAGON'S HEAD		DRAGON'S TAIL		PART OF FORTUNE	

APPENDIX 7 'Standard' sigils in modern astrology from
DEUTSCHE 1980

SATURN		VENUS		JUPITER	
MERCURY		MARS		MOON	
SUN		URANUS		NEPTUNE	
PLUTO		DRAGON'S HEAD		GEMINI	
ARIES		TAURUS		VIRGO	
CANCER		LEO		SAGITTARIUS	
LIBRA		SCORPIO		PISCES	
CAPRICORN		AQUARIUS			

Index of Sigils

MY AIM IN CONSTRUCTING THIS INDEX has been to reduce a vast number of the more frequent sigils to a formal classification which will facilitate identification, and thus supplement in a useful way the entries within this *Dictionary*. Towards this end, I have reduced some 5,000 sigils to small distinctive groups on the basis of a two fold division. The first division is based on a count of strokes comprising the sigils - a division loosely allied to the character count favoured by the Chinese lexicography - whilst the second division is based upon salient 'recognition features' within the sigils themselves. By this two fold division a very large number of sigils has been reduced, by a fair graphic logic, to groups which may be presented in the space of approximately two pages - indeed, in most cases, within the space of one page only.

My first division is in terms of character strokes. The sigils have been divided according to the number of strokes (straight lines, curves, circles, and so on) which give them their distinctive forms. For example, the following three sigils are each different forms for MERCURY:


𐍚 𐍚 𐍚


A simple count of the number of strokes underlying these three forms reveals each sigil to belong to a different primary class, thus:


 equals  which gives THREE STROKES




 equals  which gives FOUR STROKES

 equals  which gives FIVE STROKES

A curved loop is counted as THREE STROKES, on the grounds that it consists of an enclosure with two arms, thus: 



Because of this, a sigillic form for MERCURY such as  would be counted as consisting of FIVE STROKES, on the following basis:





 equals  which gives FIVE STROKES.






In practice, one must be careful to distinguish such a 'three stroke' loop from the form  which is in fact actually made up from two strokes, one being a straight line, the other a curve. Similarly, the 'three stroke' must be distinguished from the form  which is made up from the small circle and the curve, thus: 

What may at first appear to be a somewhat complex matter, proves in fact to be very simple. Anyone who wishes to identify an unknown sigil, in order to find the relevant entry in the *Dictionary*, must first count the number of strokes from which the sigil is constructed. Suppose, for example, one wishes to seek the identity and meaning of the three sigils:




The first  consists of the constituents: 


The second  consists of the constituents:   

The third  consists of the constituents:    


Accordingly, one would therefore seek the forms (and hence the identity) of each of these three sigils in the columns ranged under the prime class of FOUR STROKES.

By means of this prime division, only five groups are established. It proved impracticable to extend the index beyond the limits of sigillic forms constructed from more than five strokes. However, the very large number of sigils included within such limitations require a further basis of division to make them manageable. I have accordingly adopted a subdivision based on salient recognition principles, which reduce these groups considerably.

The basis of this subdivision is a recognition of the individual images themselves. For example, if we examine once more the three forms given above -    - we must observe that what they have in common is a structure based on three straight lines producing an enclosure of some form or other. If, therefore, we seek to identify these three sigils, we need only look under the prime classification of FOUR STROKES, and under the subdivision *Three straight lines producing an enclosure*, on page 379 and we should be able to identify these three forms. By means of this identification it should be possible for us to discover the corresponding name which will refer us to the actual entry within the body of the *Dictionary*.

 relates to OIL OF TARTAR

 relates to LIME OF EGGSHELL

 relates to SATURN


Within the respective entries of the *Dictionary*, further information relating to meaning, source, and so on, will be found.

This second basis of division, by salient recognition principles, has led to the following groupings, alongside which I give here two examples to help in identification of the class.



ONE STROKE

One line or point (page 331) · —



TWO STROKES

Two straight lines (page 322)  



One straight line and one curved (page 333)  



Both strokes curved (page 335)  



Large circle and one stroke (page 338)  



Small circle and one stroke (page 340)  



THREE STROKES

Large circle with lines inside (page 342)  

Large circle with lines outside (page 343)  

























Large circle with strokes both inside and outside (page 344)  

Two small circles plus stroke (page 346)  









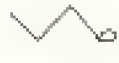




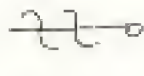


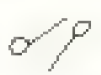



Three small circles (page 347)  

One small circle plus two curves (page 348)  

























THREE STROKES (continued)

- One small circle plus one straight line (page 349)  
- One small circle plus two straight lines (page 350)  
- Three straight strokes forming enclosure (page 351)  
- Three straight lines forming open sigil (page 352)  
- Two straight lines, in cross or T, forming open sigil (p.354)  
- Two straight strokes, forming enclosure in sigil (page 355)  
- Two straight lines giving open sigil (page 356)  
- One straight and horizontal stroke (page 358)  
- One straight and vertical stroke (page 360)  
- One straight line at angle (page 361)  
- Curved, forming open sigil (page 362)  
- Curves with enclosure (page 363)  









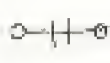











FOUR STROKES

- Large circle enclosing lines (page 364)  
- Large circle with three straight lines (page 365)  
- Large circle with three lines (page 366)  
- Large circle with lines cutting circle (page 367)  
- Small circle with straight lines (page 368)  
- Small circle with one curved stroke (page 369)  
- Small circle with at least two curves (page 370)  
- Small circle isolated within sigil (page 371)  
- Two circles plus straight lines (page 372)  
- Two circles plus at least one curve (page 373)  

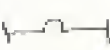

FOUR STROKES (continued)



- Three or more circles (page 374)  
- Straight lines producing quadrilateral enclosure (page 375)  
- Four straight lines, producing triangular enclosure (p. 376)  
- Four straight lines producing open sigil (page 377)  
- Three straight lines incorporating enclosure (page 379)  
- Three straight lines producing open sigil (page 380)  
- Two straight lines with enclosure (page 382)  
- Two straight lines producing open sigil (page 383)  
- One straight line with enclosure in sigil (page 385)  
- One straight line with open sigil (page 386)  
- Curves with enclosure within sigil (page 387)  
- Curves only (page 388)  



FIVE STROKES



- Sigil incorporating large circle (page 389)  
- One large circle (page 391)  
- Small circle with straight strokes (page 392)  
- Small circle with at least one curved line (page 394)  
- Two small circles (page 396)  
- Three or more small circles (page 398)  
- Five straight lines forming triangular shape (page 399)  
- Five straight lines forming quadrilateral in sigil (page 401)  
- Five straight lines giving open sigil (page 402)  
- Five curves only (page 404)  

FIVE STROKES (continued)

Four straight lines in sigil (page 405)  

Three straight lines in sigil (page 407)  

Two straight lines within sigil (page 409)  

One straight line in sigil (page 410)  

ONE STROKE - One line or point

•	ARCHETYPES UNITY	C	CRYSTAL LEAD LIME	○	EGG ESSENCE ETERNITY FIRE GENIUS OF WATER GREATER WORLD HERMETIC TETRAD INFINITY MANIFESTATION MATERIA PRIMA NIGHT ONE OXYGEN PRIMAL POWER SOLAR SYSTEM SUN THREE AIRS UNITY VITRIOL
—	LADY POPE MATTER PASSIVE PRINC.	6	RETORT	◦	ALUM
—	WATER	Ⓒ	WATER	⊙	ANTIMONY VITRUM
|	ACTIVE BODY ERECT JUGGLER ONE	Ⓓ	DUNG	Ⓔ	ARSENIC CHARACTERS OF EL. GUM SAND VENUS
J	PLANETARY S. (D)	Ⓔ	AMBRIEL	2	PLANETARY S. (S)
∫	MERCURY	Ⓕ	AMNIXIEL	?	VITRIOL
↗	HALF	Ⓖ	SPIRIT OF GEMINI	∩	LAPIS
↖	ALUM	Ⓗ	PLANETARY S. (C)	Ⓢ	CHALK
∩	ALUM LIME OF EGGSHELL	Ⓢ	MOON PHILOSOPHIC LEAD SILVER	☯	CHALK
∪	DISSOLVE	Ⓣ	SOUL	•	LADY POPE
Ⓒ	PLANETARY S. (S)	Ⓤ	DISTILLATION DUNG PLANETARY S. (C)	●	EARTH
Ⓓ	LEO SOAPSTONE	Ⓤ	FIMUS EQUINUS LEO		
Ⓔ	LEO	Ⓥ	PURIFICATION		
Ⓕ	CAPUT LEO	Ⓦ	LEO		
Ⓖ	LEO	Ⓧ	CHRIST		
Ⓢ	SOUL	Ⓨ	SATURN		
Ⓤ	PURIFY	○	ABYSS AIR AKASHYA ALUM ANTIMONY VITRUM BLOODSTONE CUCURBITA COPELLA DEATH		
Ⓥ	ARIES				
Ⓦ	SUMMER				
Ⓧ	PLANETARY S. (C)				

TWO STROKES - Two straight lines

✓	ARIES MARCASITE OIL OF TARTAR PLANETARY S. (C) TARTAR	×	EARTH QUATERNARY SALTPETRE SULPHUR TALC TAURUS VINEGAR VITRUM WORLD ARCANUM	Y	ELEMENTAL WORLD SESQUIQUINTILE
┐	CREATION CROSS MARS SALTPETRE TAU TINCTURE			=	AIR
└	QUINCUNX PLANETARY S. (C)	×	WINE	||	LADY POPE
┘	AQUA FORTIS	┐	UNCIA	+	WHITE LEAD
+	AURICHALCUM CHAOS CROSS CRUCIBLE DISTILLATION ELEMENTS EUCCHARIST FALL OF MAN FOUR ELEMENTS HERMETIC TETRAD MANIFESTATION MATERIAL WORLD OCTONARY ORPIMENT QUATERNARY TERNARIUS VINEGAR VITRIOL WORLD ARCANUM	┐	ANGULAR		
		└	CADENT IRON PLUTO PLUTO-LOWELL SEMI-SQUARE		
		∠	SLOW HEAT		
		└	INTEGRITY		
		>	FIRE		
		∠	EGGSHELL		
		┐	CHARACTERS OF EL.		
		7	CRUCIBLE MELTING POT OIL OF TARTAR VITRIOL WHITE VITRIOL		
+	CROSS	<	EGGSHELL SEMI-SQUARE		
+	CROSS	>	SEMI-SQUARE		
+	CHARACTERS OF EL.	┐	PLANETARY S. (D)		
×	AIR CHRIST CROSS CRUCIBLE	┐	PELEGMA		
		Y	SKILLET		

TWO STROKES - One straight line and one curved

7	INFUSION	9	ANTIMONY PLANETARY S. (D)	7	PLANETARY S. (D)
Y	CALX CROSS SMOKE	D	AQUA FORTIS	7	AES USTUM
W	AMNIXIEL CALX CALX METALLORUM	Q	BOLE	7	ANTIMONY
Y	CALX METALLORUM	4	GEMINI VITRIOL	7	PLANETARY S. (D)
Y	SILVER	P	FIRST	U	BOILER ETERNAL DARK PLANETARY S. (D) PLANETARY S. (S)
4	LEAD SALT	4	ALABROTH	U	SALT
4	MARS MOON	7	MOON	9	LEO
4	CRYSTAL	4	URINE	2	CEMENT
h	LEAD	E	CALX CROCUS MARTIS	2	CALCINATE
h	SATURN TARTAR	2	AES USTUM CROCUS VENERIS FURNACE VENUS	S	SPIRIT
h	SATURN	E	CINDERS	U	CAPRICORN CAPUT
h	SATURN	2	SILVER	7	PLANETARY S. (C)
2	PLANETARY S. (C)	2	MERCURY	J	COPELLA
\$	CINNABAR CROCUS MERCURY SAFFRON FLOWER SALT WHITE ARSENIC	2	MOON	J	SPIRIT OF SCORPIO
P	CREATIVE POTENCY ONE RU SATURN	U	CAPRICORN	J	METAL
P	FOGILLUM	f	DISSOLVE PLANETARY S. (C)	7	MOON SCRUPULUS
4	WHITE LEAD	f	SUN	7	PISCES
		f	PLANETARY S. (C) RETORT	U	SOAPSTONE
		7	PLANETARY S. (D)	7	CALCINATED TARTAR
		4	COAGULATE	7	PLANETARY S. (C)
				2	CANCER
				7	PLANETARY S. (C)

continued














































TWO STROKES - One straight line and one curved (*continued*)

☾	CANCER	✓	CALCINATED TARTAR
☽	PLANETARY S. (C)	✕	PLANETARY S. (S)
♈	ARIES	✕	ELECTRUM
✓	CROCUS VENERIS	℞	SALT VENUS
✓	QUICKLIME	☾	CALCINATE
☾	TUTIA	✕	SULPHUR
☽	PLANETARY S. (S)	☾	SPOONFUL
✕	SILVER PAINT	✕	CALX CHYMICUS
✕	IRON	♈	CAPRICORN
✓	SILVER PAINT	℞	NIGHT
✓	ROMAN VITRIOL	☾	HISMAEL
☾	HISMAEL	☽	PISCES
☾	PLANETARY S. (D)	☽	DISTILLATION
☾	CINNABAR	☽	BRONZE CRUDE METAL
♈	MARS	☾	PURIFICATION
☽	MERCURY	☾	PURIFY
☽	CROCUS MARTIS	☾	DRACHMA
☾	PLANETARY S. (S)	☽	ARSENIC
☽	CRYSTAL	☾	SALTPETRE
☽	PLANETARY S. (D)	☾	CAUDA
☽	DRY		
☽	COPPER		
☽	HASMODAI		
✓	SALTPETRE		




















TWO STROKES - Both strokes curved

 SPIRIT OF TAURUS	 PLANETARY S. (D) REDUCTION SILVER TIN	 PLANETARY S. (C.)
 CAPRICORN		 LEO
 REDUCTION SALTPETRE	 GRAIN	 LEO
 WINE	 QUINTESSENCE REDUCTION	 CALCINATED TARTAR
 SAVIOUR	 PLANETARY S. (S)	 ALUM
 WHITE WINE	 PLANETARY S. (C)	 VIRGO
 CALCINATE	 PLANETARY S. (C)	 SILVER
 SCRUPULUS	 LIXIVIUM	 TAURUS
 EQUINOX FIRE	 SAL GEMMA PLANETARY S. (C)	 PLANETARY S. (S)
 SPIRIT OF VIRGO	 PLANETARY S. (d)	 PLANETARY S. (D)
 OIL OF TARTAR RED SULPHUR	 PLUTO	 SCORPIO
 ARIES CREATION CROSS HAMALIEL JUPITER MELTING POT MERCURY MONTH	 SILVER	 LEAD
 JASON	 RU	 PLANETARY S. (D)
 BOLE BORAX	 LIGHT MOON	 LEO
 VOLATILE	 VIRGIN	 CAPRICORN
 PLANETARY S. (S)	 LAPIS	 SCAPSTONE
 OMEGA	 LAPIS	 ALUM DISTILLATION HOUR JUPITER
 MOON	 PLANETARY S. (C) PLANETARY S. (S) VITRIOL	 PLANETARY S. (C)
 PLANETARY S. (C)	 HASMODAI	 EYE MUTABILITY
 LEAD	 LEAD	 PLUTO
 HALF-DRAGMA	 ASBESTOS	


TWO STROKES - Both strokes curved (*continued*)

 SILVER	 PISCES REALGAR SILVER	 COPPER
 SILVER		 LEO
 ASHES CINDERS MOON ORPIMENT	 ALUMEN PLUMEUM DUST PISCES POUND POWDER SOAPSTONE	 MARS
 MARS		 DROP FLUX MOON
 SCRUPULUS	 ALUM BORAX CINNABAR FEMALE FORM MOON MOON INCREASING MOONRISE QUICKSILVER SOUL TOPAZ	 CAPRICORN GEMINI
 ALUM CAUDA PURIFICATION SPIRIT OF LEO TARTAR		 SALT
 ALUM		 SILVER
 FIX		 NIGHT
 AES USTUM CROCUS VENERIS		 GENIUS OF FIRE
 PISCES TIN	 ARSENIC BORAX MATTER MOON MOON DECREASING SILVER WISDOM	 GRADE SAND CUPEL TIGILLUM
 DECOCTION GRAIN PISCES		 LEO
 EBULLITION	 APAS GOLD MOON PHILOSOPHER SEXUAL ENERGY SILVER WATER	 LEO
 CALX METALLORUM CAPRICORN HANAEL MATERIA PRIMA MOON PISCES PLANETARY S. (D) QUICKSILVER REALGAR SAL ALKALI WARM		 LEO
	 WATER	 PLANETARY S. (C)
	 PHOSPHORUS	 SIGIL
	 CHARACTERS OF EL.	 OUNCE
	 PLANETARY S. (C)	 PLANETARY S. (C)
 PULVERISE	 COAGULATE	 PLANETARY S. (C)
		 PUGILLUM
		 SOLE
		 PUGILLUM

































TWO STROKES - Both strokes curved (continued)

	LEAD PUGILLUM SILVER		DISTILLATION
	CALX METALLORUM		HOUR
	AIR		KEDEMEL
	CALCINATED ALUM		KEDEMEL
	POUND		HALF
	MARS		SALT
	CAPRICORN		TAURUS
	MELTING POT		SATURN
	SOAPSTONE		SUN
	CANCER		
	CANCER		
	PLANETARY S. (S)		
	TAURUS		
	TAURUS TIGILLUM		
	SAL TARTARI		
	CALX QUICKLIME		
	SULPHUR		
	GLASS VITRUM		
	FIRE		
	RECEIVER		
	POPULUS		
	SAL ALKALI		

TWO STROKES - Large circle and one stroke

	SALT		ORPIMENT REVERBERATIO SAL GEMMA SALT SALTPETRE SANDARAC SPIRIT OF WINE SULPHUR		GLASS OIL OIL DISTILLATE OIL OF TARTAR SALT
	OLIVE OIL				
	AHENUM AIR ALCALICUS EARTH ELEMENTS HOLY DEITY LIGHT LILITH MANIFESTATION MOTHER NATURE MOTION PLUTO SALT SILVER SPIRIT THREE EARTHS		GLASS		ALUM
			ALUM SPIRIT		MARCASITE TAURUS
			MOTION		BORAX IRON FILINGS LUNA FIXA SAL GEMMA
			PASTE QUICKSILVER		
			SALTPETRE STAGNATED VITRUM		SALT TAURUS
	VERDIGRIS				MURIEL
	ACIDUS AZOTE DIDO MALE ELEMENT ORIGIN POTASSIUM NITRATE SALSITER SALTPETRE SPIRIT THREE WATERS		ALBUMEN CINNABAR COSMOS ESSENCE EYE OF GOD HYDROGEN INFINITY JUGGLER MALE MANIFESTATION PERFECTION POTABLE GOLD PRIMAL POWER SUN SUN ARCANUM THREE PRINCIPLES		GOLD POTASH
	FLOWERS OF BRASS				SAL ALKALI
	IRON				CANCER
	MARCASITE SALTPETRE VITRIOL				SUN
	SMOKE		DEATH OBIIT		ALUM SOAPSTONE
	SUN BORAX		DECADE		SALT
	EARTH		ALBUMEN CIRCULUS DUPLEX COPPER		SOAPSTONE
					ALKALI AQUA REGIS BORAX CASSIEL CINNABAR COPPER CRYSTALLISED VER HAEMATITE





















TWO STROKES - Large circle and one stroke (continued)

	MARCASITE MINERAL SALT OGDOAD PLANETARY S. (C) PLANETARY S. (D) POTASH PRIAPUS TAURI SAL ALKALI SAL GEMMA TUTIA VERDIGRIS WATER OF LIFE WHITE ARSENIC WHITE VITRIOL		MOON
			PROJECTION
			PLANETARY S (S)
			ALUMEN PLUMBUM
			CRYSTAL QUINTILE SOAPSTONE
			MARCASITE SALTPETRE
	INFINITY OGDOAD OPPOSITION		SUN
			CRUDE METAL BRONZE
	HAURIENS PRIMUS SIDUS FORTUNAE		CONCH
	CORNUA SCORPIONIS		MARCASITE
	ZINC		OSSA
	OIL SUGAR		SILVER
	POPULUS		COPPER
	SUN		WHEEL OF FORTUNE
	RETORT TIN		SAL GEMMA
	RECEIVER		VULCAN
	WHITE VITRIOL		LEAD
	TAURUS		
	MOON		
	SOAPSTONE		
	CALCINATED GOLD GOLD		

TWO STROKES - Small circle and one stroke

⊙ GLASS	☿ SUN	☿ DISTILLATION LEO
☿ ANTIMONY	☿ BURNED ALUM DAY	☿ LEO
☿ CROSS DAY DISTILLATION SALTPETRE VERDIGRIS	☿ CHARACTERS OF EL.	☿ LEO
☿ CHARACTERS OF EL. MELTING POT NIGHT VENUS	☿ SALTPETRE	☿ PLANETARY S. (S)
	☿ LILITH MARS MERCURY OIL OF TALC SALT	☿ GENUINE SULPHUR LEO
☿ QUINTESSENCE	☿ COPPER DEATH EARTH SPIRIT	☿ PLANETARY S. (S)
☿ SMOKE		☿ CALX CHARACTERS OF EL. COAGULATION
☿ ALUM		☿ RETORT
☿ NIGHT ARSENIC	☿ LEO	☿ DAY
	☿ ARSENIC	☿ SAL ALKALI
☿ HOUR	☿ SOLVERE	☿ LEO
☿ NIGHT	☿ BOLE	☿ DISTILLATION
☿ NIGHT VERDIGRIS	☿ ALUM	☿ WHITE VITRIOL
☿ CROCUS MARTIS	☿ DISTILLATION	☿ DISTILLATION SAL GEMMA SILVER
☿ CONJUNCTION	☿ LEO	
☿ CONJUNCTION DAY VITRUM	☿ ARSENIC	☿ WHITE ARSENIC
☿ COPPERAS	☿ CAUDA	☿ ARSENIC
	☿ FIRE SOOT	☿ DUNG
☿ PLANETARY S. (S)	☿ DISSOLVE LEO SOLVERE	☿ AUTUMN
☿ CONJUNCTION DAY		☿ HAURIENS SECUNDUS
☿ GENUINE SULPHUR MERCURY	☿ ANTIMONY LEO	☿ PREVIOUS SYZYGY
		☿ ARSENIC

TWO STROKES - Small circle and one stroke (continued)

-  OGDOAD
 WATER
-  CAPRICORN
-  VINEGAR
-  MAGNESIA OF GOLD
-  CAPRICORN
-  TERRESTRIAL
-  SAL ALKALI
 SALT OF KALI
-  COBALT
-  MERCURY
 TAURUS
-  EYE
 TIN
-  DISTILLATION
 BONES
-  MYRIAD
-  CORNUA ARIETIS
-  CONJUNCTION
-  SILVER PAINT
-  EARTH
-  GOLD
-  OCCULTATION
-  LEO
-  LEO

THREE STROKES - Large circle with lines inside

	VEGETABILIA		EVOLUTION MINERALIA ORIGIN TAU		LEAD
	EARTH				PLATINUM
	ARENUM		ANIMALIA SOAPSTONE		MYSTERIOUS PLA.
	SPHERE VEGETABILIA		CRYSTALLISED VER. GENUINE SULPHUR VERDIGRIS VITRIOL VITRIOLIC ACID		SAL AMMONIAC
	ALUM CALX CAPUT MORTUUM CREATION CROSSWHEEL CRYSTALLISED VER. DEATH EARTH FALL OF MAN FORM HERMIT MALE AND FEMALE MANIFESTATION ORIGIN PARS QUATERNARY ROSY CROSS SULPHUR VERDIGRIS VITRIOL		VITRIOL		SAL AMMONIAC
			COLCOTHARUM		MARCASITA AUREA
			CONJUNCTIO VERDIGRIS		SEPARATION
			CONJUNCTIO		GOLD
			SODA		WHITE VITRIOL
			OIL		AGATE
			HONEY		SUN
			CROCUS VENERIS		
	SUBLIMATION		SILVER		
	ALUM AMISSIO CAPUT MORTUUM CHRIST DEATH EUCCHARIST FERMENTATION MATERIA PRIMA		STAGNATED		
			SUN		
			QUICKLIME		
			THREE AIRS		
	ALUMEN PLUMBEUM ANIMALIA ATLANTIS CROSS EARTH		SALTPETRE		
			CAPUT MORTUUM		
			SODA		


THREE STROKES - Large circle with lines outside


	DIGEST		CROCUS VENERIS		MINIUM
	REALGAR TAURUS		ARSENIC SUBLIMATE		ETHERIC
	TAURUS		COPPER DIGESTION MARS VENUS		FLOWERS OF BRAS. LITHARGE
	SOAPSTONE		TAURUS		SCORPIO
	SPRING TAURUS		RETORT		SAL AMMONIAC
	PRIAPUS TAURI REALGAR		CHARACTERS OF EL.		POTASH
	VINEGAR		DAY		VITRIOL
	ANTIMONY BORAX CINNABAR EARTH FORTUNA MINOR JUPITER MARS THREE FIRES VENUS		AURICHALCUM		RED ORPIMENT
	ANTIMONY REGULUS		SAL GEMMA VITRUM		AUTUMN FIRE
	IRON MARS QUICKLIME		TIN		FLOW
	MARS		CALCINATE		DIGEST
	CROCUS MARTIS		DAIMON		QUINTESENCE
	ANTIMONY		COBALT GRADES OF FIRE		RED ORPIMENT
	ANTIMONY		POTASH VENUS		RED VINEGAR
	LEO		AIR BELL METAL COPPER FEMALE FORTUNA MAJOR VENUS VERDIGRIS		SUN
	CARCER SALT		BRASS CROCUS VENERIS VENUS		SUN
	CROCUS VENERIS		PLANETARY S. (C)		MARCASITE


THREE STROKES - Large circle with strokes both inside and outside

	SUN		LITHARGE OF GOLD		TIN
	LOETITIA		OIL		LEAD
	GOLD		CRYSTAL		QUICKSILVER
	ARMENIAN BOLE EARTH		TRISTITIA		MARS
	SALTPETRE		VERDIGRIS		MARS
	MAGNESIA SALTPETRE		EARTH		PASTE
	HALF OUNCE		WHITE VITRIOL		WHITE VITRIOL
	EARTH MONTH SAL GEMMA		CALCINATED ALUM		CALCINATED ALUM
	TAURUS		SALT		SALT
	MARCASITE		SALT		QUICKSILVER
	CALAMINE		SULPHUR WAX		ACID NITRIC ACID
	DIGEST		CROSS HAEMATITE PARS SALT ZODIAC		COPPERAS THREE WATERS VITRIOL WHITE VITRIOL
	CALCINATED GOLD CALX PARS		CALCINATED TARTAR PARS VERDIGRIS		VITRIOL
	PISCES		ARMENIAN BOLE VERDIGRIS		VITRIOL
	PLANETARY S. (S)		HAMALIEL		VITRIOL
	COPPER		OIL		CROCUS VENERIS
	ARMENIAN BOLE ASHES BOLE CALAMINE CINDERS FIRE HAND MENSTRUUM NITRE GLOBULES SULPHUR VENUS		ANTIMONY		ORPIMENT MORTAL ADAM
			PASTE		ROMAN VITRIOL
			OLIVE OIL		CINNABAR
			SPIRIT OF VIRGO		FORTUNE
					ARMENIAN BOLE


THREE STROKES - Large circle with strokes both inside and outside (*cont.*)


 ALUM
VITRIOL

 COPPER
PURGE

 AES USTUM

 COPPER


 OIL


 MOON

 SUN





















































 CINNABAR

 GOLD

 BORAX

 ARSENIC SUBLIMATE

THREE STROKES - Two small circles plus stroke

	AES USTUM ANTIMONY ARSENIC CHARACTERS OF EL. CHRIST COPPER FILINGS NICCOLUM OPPOSITION PLANETARY S. (C) WHITE ARSENIC		ARIES NODE PURIFICATION REALGAR		VERDIGRIS
	DISTILLATION		ASCENDING NODE		SULPHUROUS MATTER
	PLANETARY S. (S)		OLEUM SANSAI		QUICKSILVER
	WHITE ARSENIC		PURIFY		MERCURY
	ZINC		TAURUS		WHITE ARSENIC
	PLANETARY S. (D) SPIRIT OF GOLD		CAPUT		COAGULATION
	VITRIOL		NODE SAL VITRI UNCIA		ALUM AURICHALCUM BRASS DISTILLATION GOLD OPPOSITION RED ARSENIC
	BORAX		QUICKSILVER		DISTILLATION
	CINNABAR		CAPUT DESCENDING NODE LEO		ANGEL IRON FILINGS
	CINNABAR ORPIMENT VITRIOL YEAR		LEO		ALBUMEN ALUM
	COAGULATION		JUPITER SUBLIMATE WHITE WINE		WHITE ARSENIC
	DIGEST		ASCENDING NODE DESCENDING NODE		QUINTESSENCE
	SAL GEMMA		OUNCE		CHARACTERS OF EL.
	MERCURY SUBLIMATE		MERCURY SUBLIMATE		QUINTESSENCE
	SALT		ARSENIC BORAX GLASS OPPOSITION WHITE ARSENIC		SATURN
	PURIFY		WHITE ARSENIC		WHITE ARSENIC
	BOLE DRACHMA OIL OF TARTAR		WHITE ARSENIC		SUN VENUS
					AGATE

THREE STROKES - Three small circles

⦿
⦿
⦿ CORONA

⦿
⦿
⦿ MERCURY OF LEAD

⦿ CONCH

⦿ AQUA REGIS
⦿
⦿
ETHERIC
OIL
OIL DISTILLATE
OIL OF TARTAR
OLIVE OIL
SULPHUR

⦿
⦿ AQUA REGIS
⦿ COOPERTA

⦿
⦿
⦿ WHITE ARSENIC

⦿
⦿
⦿ CALX
CALX METALLORUM

⦿
⦿
⦿ WHITE ARSENIC

⦿
⦿
⦿ BOILED OIL
PEBBLE

⦿ MINIUM

⦿ PASTOR

⦿ BRACHIUM

⦿ TIN

THREE STROKES - One small circle plus two curves























	MARCASTITE		LEO MERCURY SUBLIMATE		LEO
	SPIRIT		CHARACTERS OF EL. LEO		APOLLO
	TAURUS		PURIFICATION		CINNABAR
	REALGAR SAL AMMONIAC		LEO		
	HOUR IRON STEEL		LEO		
	FLOW		LEO		
	IRON		SUBLIMATE		
	FLOWERS OF BRASS		SALSITER		
	WHITE ARSENIC		DISTILLATION		
	COAGULATION		ADAMAS		
	CAPRICORN		AQUISITIO		
	CAPRICORN		AQUISITIO		
	CANCER		AMISSIO		
	CALCINATED TARTAR		VITRIOL		
	LEAD		CANCER		
	ARIES		SUN		
	GENIUS OF EARTH		AKASHYA PLUTO SPIRIT-SOUL		
	OIL OF TARTAR		PLANETARY S. (C)		
	CAPRICORN		ARIES		
	MALCHIDAE		LEO		
	PIECES		TARTAR		
	CAPUT MORTUUM DEATH		SCORPIO		

THREE STROKES - One small circle plus one straight line



































































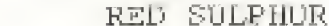


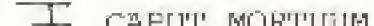












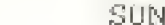
	STEEL		AUTUMN		PLANETARY S. (S)
	CROCUS VENERIS		PLANETARY S. (S)		SULPHUR
	IRON		SPIRIT OF TAURUS		ALUMEN PLUMBEUM
	MARS		SPIRIT OF PISCES		PLANETARY S. (S)
	MERCURY		BORAX		BOLE
	VINEGAR		WHITE ARSENIC		ARSENIC
	STAR		SAL ALKALI		PLANETARY S. (C)
	SALTPETRE		AES USTUM		SACRED
	NEPTUNE		GLASS		ARSENIC SUBLIM.
	PLUTO		PLANETARY S. (S)		ARIES
	NEPTUNE		DISTILLATION		COPPER
	AES USTUM		ANTIMONY FLOWERS		MARS
	LEAD ORE		MERCURY		RETORT
	AURICHALCUM		TAURUS		SUN
	BRASS		BOLE		SAL GEMMA
	IRON FILINGS		LEO		SATURN
	ARIES		CUCURBITA		
	SALT		ANTIMONY		
	ANTIMONY HEPAR		BOLE		
	ALUMEN PLUMBEUM		LEAD		
	PLANETARY S. (S)		CALCINATED TARTAR		
	PLANETARY S. (S)		TARTAR		
	SAND COPEL		CAPRICORN		
	LEAD		AQUISITIO		
	MINIMUM		UNBURNED SULPHUR		
	SATURN		VENUS		
	CROCUS MARTIS				
	CROCUS VENERIS				

350

THREE STROKES - Three straight strokes forming enclosure

	AMMONIA ARCHETYPES CREATION CREATIVE INTELLECT DESCENDANT EMPEROR FIRE HEAT HERMETIC TETRAD HIGHER MAN LIGHT MEAKNESS MINIUM OCCULT TRIANGLE TEJAS TERNARY TRIGONUM TRINE TRINITY WISDOM		SAL AMMONIAC
			MELTING POT PLANETARY S. (C) PLANETARY S. (S) POTASH SAL AMMONIAC TIN
			SPIRIT OF WINE
			HOLY DEITY
			DISORDERED INTELLECT
			ALUM
			ASCENDANT COPPER
			ALEPH
	FIRE SLOW HEAT		LEO
	SLOW HEAT		MELTING POT
	FIRE		JUPITER TIN
	SLOW HEAT		
	SAL GEMMA		DISTILLATION MELTING POT MINIUM SKILLET TARTAR TIGILLUM
	CHARACTERS OF EL. ELEMENTS FOUNTAIN WATER MALE ELEMENT PHLEGMA PLANETARY S. (C) PLANETARY S. (S) TEMPERAMENTS TRINE WATER WRATH		CRUCIBLE SKILLET TIGILLUM
	PHLEGMA		
	PLANETARY S (C) PLANETARY S (S)		

THREE STROKES - Three straight lines forming open sigil

 MARCASITE	 CALAMINE	 JUPITER
 AQUA REGIS	 CALCINATE	 SALT
 AQUARIUS	 ANIMALIA	 PLANETARY S. (D)
 IRON	 ANTIMONY VITRUM	 VITRIOL
 LEAD	 PLANETARY S. (C)	 LUTATION
 LEAD	 AURICHALCUM	 DAY AND NIGHT
 PASSIVE INTELLECT	 DAY AND NIGHT	 VINEGAR
 AQUARIUS	 QUADRATURE	 TIN
 AQUA REGIS	 NIGHT	 TIN
 ACTIVE INTELLECT	 ARIES	 FIXATION
 EARTH HAND	 FLOW	 SATURN
 JESUS	 CHRIST	 AIR
 WHITE LEAD	 NIGHT	 SAL AMMONIAC
 CHARIOT	 SUCCEDENT	 WAX
 HERCULES	 TERRA LEMNIA	 TUTIA
 MERCURY	 TIGILLUM	 OIL OF TARTAR
 WHITE ARSENIC	 MELTING POT	 WHITE VITRIOL
 WHITE LEAD	 AQUA FORTIS	 ARSENIC SUBLIMATE
 PUER	 SAL ALKALI	 SALT
 PLANETARY S. (S)	 CANE	 VITRIOL
 PUELLA	 SAL ALKALI	 CALCINATED GOLD
 BIQUINTILE	 CHARACTERS OF EL.	 CRUCIBLE
 RED SULPHUR	 SALTPETRE	 CROCUS MARTIS
 CAPUT MORTUUM	 CROSS	 SAL AMMONIAC
 AIR	 TAU	 SAL AMMONIAC
 SAGITTARIUS	 IRON	
 SEXTILE	 BORAX	
 SAGITTARIUS		
 BRASS		
 PHLEGMA		
 SUN		

THREE STROKES - Three straight lines forming open sigil (continued)

	AMMONIA CHRISTMON FIXED STAR PRAYER SEXTILE STAR SUMMER		VOLATILE
	FIXED STAR SAL AMMONIAC STAR WHITE ARSENIC		CROSS
	CROSS		ALPHA
	NIGHT		SAGITTARIUS
	CHRISTMON		MARCASITE PUTREFACTION SAGITTARIUS
	QUINCUNX		IRON MARS SAGITTARIUS
	CROSS EXPECTANT SOUL LOVERS ARCANUM PRAYER PYTHAGOREAN SIGIL TRINITY VAU		SAGITTARIUS
	CROSS EXPECTANT SOUL LOVERS ARCANUM PRAYER PYTHAGOREAN SIGIL TRINITY VAU		PLANETARY S. (S)
	NIGHT		DISSOLVE SILVER SUBLIMATE
	COPPER		FURNACE
	SEMI-SEXTILE		CHARACTERS OF EL.
	SEMI-SEXTILE		CHARACTERS OF EL.
	COPPER		CALX CHYMICUS
	SULPHUR		AIR
	FIXATION		PLANETARY S. (C)
	DESCENDING SALVATION PRAYER		
	QUINCUNX		
	ALPHA		

THREE STROKES - Two straight lines, in cross or T, forming open sigil

⚔	COPPER MAGNESIA OF IRON MERCURY MERCURY SUBLIMATE NEPTUNE QUICKLIME QUICKSILVER	⚔	PLANETARY S. (S)	⚔	ANTIMONY
⚔	ANTIMONY CALX MERCURY NEPTUNE QUICKLIME	⚔	SAL ALKALI	⚔	ACID
⚔	ANTIMONY QUICKSILVER	⚔	TIGILLUM	⚔	LEAD
⚔	MERCURY QUICKSILVER	⚔	TUTIA	⚔	ARSENIC
⚔	MERCURY QUICKSILVER	⚔	SOAPSTONE	⚔	TUTIA
⚔	MERCURY QUICKSILVER	⚔	WHITE PREC. OF M.	⚔	SATURN
⚔	MERCURY QUICKSILVER	⚔	PLANETARY S. (S) SATURN	⚔	LEAD SATURN
⚔	MERCURY QUICKSILVER	⚔	SATURN	⚔	AMBIEL LEAD SATURN
⚔	MERCURY QUICKSILVER	⚔	SATURN	⚔	LEAD
⚔	JUPITER TEST TUTIA	⚔	CALCINATE	⚔	CERES
⚔	PILGRIMAGE PLUTO	⚔	AURICHALCUM	⚔	CERES TUTIA
⚔	PLANETARY S. (S)	⚔	PLANETARY S. (D)	⚔	TUTIA
⚔	URANUS	⚔	AQUA FORTIS JUPITER TIN WARM	⚔	PLANETARY S. (S)
⚔	SAL ALKALI	⚔	TIN WARM	⚔	QUICKSILVER
⚔	SAL ALKALI	⚔	URINE	⚔	SAP
⚔	PLANETARY S. (S)	⚔	SATURN	⚔	CALX METALLORUM
⚔	RED WINE	⚔	ANTIMONY	⚔	SUBLIMATE
⚔	CROCUS	⚔	LEAD SATURN	⚔	CHRIST TRIUMPHANT
⚔	CALCINATE	⚔	LEAD SATURN	⚔	NEPTUNE
⚔	PLANETARY S. (D)	⚔	LEAD SATURN	⚔	LIME
⚔	PLANETARY S. (D)	⚔	SULPHUR	⚔	CRYSTAL
⚔	ANIMALIA	⚔		⚔	CROSS

THREE STROKES - Two straight strokes, forming enclosure in sigil

	CHRIST CROSS		SOLUTIO		QUICKLIME
	DISTILLATION MELTING POT		TAROK		RETORT
	TARTAR		TAU		POTASH
	CRUCIBLE		SAFFRON FLOWER		QUICKLIME
	VINEGAR		NIGHT		QUICKLIME
	DULL FIRE		PLANETARY S. (D)		QUINTESSENCE
	MERCURY SUB.		ZAZEL		STONE
	MINIUM		MERCURY		AQUA FORTIS
	MOON		QUICKLIME		SALTPETRE
	SPRING		CINNABAR		VERDIGRIS
	VINEGAR		CHRIST		MAGNESIA
	ROMAN VITRIOL		STEEL		VITRIOL
	WHITE ARSENIC		STEEL		CRYSTALLISED VER.
	TARTAR		CRYSTAL		CAPUT
	MOON		POWDER		CAUDA
	CALX		WAX		ALEMBIC
	CALX METALLORUM		YELLOW WAX		AQUA REGIS
	ALEPH		LEO		CHARACTERS OF EL.
	VITRIOL		MARS		CINNABAR
	SOAPSTONE		MARS		VITRIOL
	MOON		SILVER PAINT		
	LAMP		CUPELLA		
	PLUTO		HOUR		
	MOVING MAN		HONEY		
	SAL ALKALI		SLOW HEAT		

THREE STROKES - Two straight lines giving open sigil

	AQUA REGIS MENSTRUUM SPIRIT OF WINE WATER OF LIFE		LIBRA OURANOS SKY SPIRIT SUBLIMATE VINEGAR		MONTH
	SPIRIT OF WINE				MERCURY
	QUICKLIME		LIBRA OMEGA		CANE
	QUICKLIME				CANCER
	MINERAL SALT		SUBLIMATE		SAGITTARIUS PLANETARY S. (D)
	LEAD		SODA		PHLEGMA
	YELLOW WAX		DAY DRACHMA MARS		LITHARGE
	STONE		MINERAL SALT PLANETARY S. (C)		MELTING POT
	REGULUS		SAL AMMONIAC SALT		MERCURY
	FIXED		MICHAEL		HOOR
	FILTER		PLANETARY S. (S)		SATURN
	FIX		STONE		SUBLIMATE
	ALUM		OIL		LAPIS
	ALUM		HOOR		CALX
	ALPHA		OIL		LIBRA
	PLANETARY S. (C)		OIL		PLANETARY S. (D)
	PLANETARY S. (C)		OIL		PLANETARY S. (S)
	ALKALI		OIL		PLANETARY S. (C)
	MELTING POT		FLORES		PLANETARY S. (C)
	SUBLIMATE		ALUM		DAY AND NIGHT
	EARTH PRECIPITATE		PLANETARY S. (D)		LUTUM SAPIENTIAE
	ANNEAL CALCINATE		PLANETARY S. (S)		SUN
			ARIES		TARTAR
			MONTH		HOOR








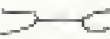


















THREE STROKES - Two straight lines giving open sigil (continued)

	PLANETARY S. (S)		CALCINATED LEAD		CALCINATED ALUM
	SALTPETRE		PLANETARY S. (S)		FLX
	SCRUPULUS		COAGULATION		FIXED
	COAGULATION		VIRGO		LIME
	QUICKLIME		SATURN		QUICKLIME
	SUBLIMATE		COAGULATE		
	PLANETARY S. (S)		PLANETARY S. (S)		
	LUCIFER		SALT		
	RECEIVER		PLANETARY S. (S)		
	FROTH OF NITRE		PLANETARY S. (S)		
	FIX		VIRGO		
	VERCHIEL		WHITE ARSENIC		
	SOAPSTONE		VINEGAR		
	SEMI-SEXTILE		SCRUPULUS		
	SATURN		JUPITER		
	IRON		TERNARIOS		
	MOON		MILK		
	SUBLIMATE		HALF		
	JUPITER		CINDERS		
	JUPITER		ARIES		
	CHRISTMON		LAPIS		
	CAPRICORN		MARS		
	ANTIMONY		CRUCIBLE		
	ANISE		CRUCIBLE		

THREE STROKES - One straight and horizontal stroke

☿	SAL AMMONIAC	☿	DUNG	☿	CROCUS MARTIS
♊	PISCES	♊	MINERA	♊	CALCINATE
☿	MOON PISCES SILVER PAINT	☿	CINDERS VITRIOL	☿	PLANETARY S. (D)
♊	PISCES	☿	ALUM VENUS	☿	JUPITER MERCURY
♊	LEAD	♊	BISMUTH COPPER MARCASITE	♊	HALF LITRE
♊	PISCES	☿	AQUA REGIS ARIES CALAMINE PLUTO SAL AMMONIAC SPIRIT	♊	GEMINI
♊	SATURN	☿	ARIES	♊	TARTAR
☿	DUST	♊	BORAX	☿	TIN
♊	SILVER	♊	PLANETARY S. (S)	☿	SAL ALKALI
☿	EXTRACT SUMMER	♊	LEO	☿	TIME
☿	ALUM PISCES PLANETARY S. (C) POTABLE GOLD SCAPSTONE THREE FIRES	☿	VIRGO	☿	CROCUS VENERIS
☿	DREGS PISCES	☿	EQUAL MARS	☿	PLANETARY S. (S)
♊	PISCES	♊	AUTUMN	☿	TAURUS
♊	ASTRAL WORLD	☿	GLASS	☿	POUND
♊	PISCES	☿	CALCINATED TARTAR	☿	PLANETARY S. (D)
☿	AMEN PISCES WAXING AND WAN.	☿	JUPITER	☿	MINIUM
☿	CAMPHOR	☿	TIN	☿	MOON
♊	PLANETARY S. (S)	☿	CASSRIEL PLANETARY S. (D)	☿	LODESTONE
☿	ZURIEL	☿	JUPITER TIN	☿	LUTUM SAPIENTIAE
		☿		☿	SCORPIO
		☿		☿	MARS
		☿		☿	MERCURY SUBLIMATE
		☿		☿	ANTIMONY
		☿		☿	AQUARIUS

THREE STROKES - One straight and horizontal stroke (continued)

	ALUM		CAPRICORN
	YELLOW		ALUM
	MARS		AQUARIUS
	SAGITTARIUS		SAL ALKALI
	SPIRIT		
	ALUM		
	LUTUM SAPIENTIAE		
	TIN		
	VINEGAR		
	VIRGO		
	SAL ALKALI		
	TINCTURE		
	PLANETARY S. (D)		
	SATURN		
	SATURN		
	SAL ALKALI		
	SALT		
	ANTIMONY		
	WHITE VITRIOL		
	WHITE VITRIOL PULVERISE		
	NIGHT		
	NIGHT		
	IGNIS FORTIS		

THREE STROKES - One straight and vertical stroke

	BORAX CALX METALLORUM FIRE		TIN		VIRGO
	LIBRUM		GYPNUM		SULPHUR
	SAL AMMONIAC		BEELZEBUB		MERCURY
	HORN		DECILE		MERCURY
	QUICKSILVER SAL AMMONIAC WHITE CORAL		LEAD		SALTPETRE
	MERCURY MINIUM POUND QUICKLIME		HONEY		
	YELLOW WAX		BODY ERECT RAIN WATER		
	PLANETARY S. (S)		BORAX VAPOUR BATH		
	SATURN		CHARACTERS OF EL. TIN		
	JUPITER		RETORT		
	INFUSION TINCTURE		COPPER		
	SATURN		SPIRIT		
	SATURN		SUN		
	PLANETARY S. (S)		TAURUS		
	CAPRICORN		YELLOW		
	JUPITER		YELLOW		
	PLANETARY S. (S)		JUPITER		
	SORATH		CASSIEL		
	TAURUS		POTASH		
	CONJUNCTION		PLANETARY S. (S)		
	CALCINATE		RED BOLE		
			DRAGON'S BLOOD		

THREE STROKES - One straight line at angle

	CUPELLA JUPITER		ALEMBIC		SANDARAC
	ANNEAL CALCINATE		ANTIMONY SATURN		RETORT
	PISCES		PLANETARY S. (D)		ZAZEL
	JUPITER		TARTAR		ZAZEL
	RED SULPHUR		REDUCTION		SOLVERE
	RED PREC. OF MER.		TARTAR		BODY
	AMALGAM		SCORPIO		SAL AMMONIAC
	SAGITTARIUS		LEAD		
	MINIUM		JUPITER		
	MAGNESIA		BOLE		
	PLANETARY S. (S)		COPPER		
	PLANETARY S. (D)		VERDIGRIS		
	PLANETARY S. (D)		BISMUTH		
	CRYSTAL		SILVER PAINT		
	SCORPIO		PHILOSOPHIC LEAD		
	YELLOW WAX		CUPELLA		
	WITHOUT WINE		PLANETARY S. (D)		
	TIN		CAPRICORN		
	SAL AMMONIAC		PLANETARY S. (C)		
	POUND		PLANETARY S. (C)		
	SULPHUR		CAPRICORN		
	QUICKLIME		COAGULATION		
	CALCINATED ALUM		CAPRICORN		
			VIRGO		

THREE STROKES - Curved, forming open sigil

 CALX	 JUPITER	 PLANETARY S. (A)
 HORN	 CHRIST	 LAPIS
 JUPITER SEXTARIUS	 HONEY	 MARCASITA ARGEN.
 PLANETARY S. (C)	 HONEY	 WHITE LEAD
 PLANETARY S. (D)	 PLANETARY S. (C)	 CAPRICORN
 CAPRICORN	 PLANETARY S. (C)	 QUICKLIME
 PLANETARY S. (C)	 PLANETARY S. (D)	 SATURN
 SIGIL	 LUTUM SAPIENTIAE	 CALX CHYMICUS
 MERCURY PLANETARY S. (S)	 QUICKSILVER	 SILVER PAINT
 HONEY SCORPIO	 PLANETARY S. (D)	 CANCER
 SCORPIO	 AMBRIEL	 SATURN
 GRADE	 CAPRICORN	 SATURN
 SPIRIT OF WINE	 PISCES	 SEA
 PLANETARY S. (S)	 CALCINATED TARTAR	 TERNARIUS
 VIRGO	 JUPITER	 MERCURY SAND CUPEL
 VIRGO	 CALCINATE	 DRACHMA
 CAPRICORN	 JUPITER	 EQUINOX
 WINTER	 CEMENT	 VOLATILE
 EAGLE	 CAPRICORN	 PURIFICATION
 PISCES	 TIN	 ALUM
 TAURUS	 ALKALI	 PEARL
 SAND	 HONEY	 SUBLIMATED WINE
 SATURN	 TIN	 SALT
	 PLANETARY S. (S)	 SALT
	 PLANETARY S. (D)	 SCRUPULUS

THREE STROKES - Curves with enclosure

	REALGAR		TIN		ASCENDANT
	ARIES		PISCES		JUPITER
	ARIES COPPER TAURUS		PISCES		SANDARAC
	ARIES		PLANETARY S. (C)		DROP
	ARIES		PISCES		LEAD
	JUPITER		DISTILLATION SILVER TIN		MERCURY
	SULPHUR VITRIOL		SALT WATER BATH		JUPITER
	GUM		PISCES		PLANETARY S. (S)
	TAURUS		SALTPETRE		SUFFICIENT
	GUM		PISCES		SUBLIMATE
	CHRIST		SAL ALKALI		PEARL
	PRIMORDIAL CIRCLE		DISTILLATION		CALCINATED ALUM
	CAPRICORN		DISTILLATION		LEO
	BORAX		DISTILLATION		MOON WHITE VITRIOL
	SAL GEMMA		PISCES		SILVER
	MOON		LUTUM SAPIENTIAE		MOON
	PLANETARY S. (C)		MARCASITE		MOON
	CAPRICORN		QUINTESS. OF WINE		CAPRICORN
	PLANETARY S. (C)		PLANETARY S. (S)		SILVER
	SULPHUR		LIBRA		MARCASITE
	ALUM		TIN		CAPRICORN
	AES USTUM		TIN		RU
	CALX		TARTAR		SUN
	DISTILLATION		VINEGAR		POUND
	ALBUMEN		ASCENDANT		TALC














































FOUR STROKES - Large circle enclosing lines

	EUCCHARIST		VERDIGRIS
	PARS TALC VERDIGRIS		VERDIGRIS
	CHRISTMON		SOAPSTONE
	POPULUS SPIRIT OF SALT		ATHEANOR
	POTASH		PLUTO
	VITRIOL		CAPUT MORTUUM SAL URINAE SUN
	HONEY		SAL URINAE
	CORAL IGNIS ROTAE		DEATH
	BYSS		CALX
	ABYSS		VINEGAR
	CINNABAR		
	PHOSPHORUS		
	COLCOTHARUM		
	AHENUM DEITY		
	CERES		
	ZINC		
	ANTIMONY		
	SALT		
	COLCOTHARUM		
	FROTH OF NITRE		
	LODESTONE		
	EXTRACT		

FOUR STROKES - Large circle with three straight lines

	TIN VENUS		BODY SPIRIT		EARTH
	CROCUS VENERIS		EVENING IRON MARS		TUTIA
	COPPER		LITHARGE PLUTO		GLASS
	AES USTUM AURICHALCUM BRONZE COPPER COPPER FILINGS CROCUS VENERIS VENUS WHITE ARSENIC		CROCUS MARTIS IRON MARS STEEL VITRUM		GOLD
	BELL METAL		IRON MARS STEEL		MAGNESIA
	BRASS CROCUS VENERIS		IRON MARS STEEL		CROCUS MARTIS ANTIMONY FLOWERS
	LITHARGE OF SILVER		IRON MARS STEEL		GLASS
	DUST POWDER PRECIPITATE VENUS		IRON MARS STEEL		CROCUS MARTIS
	SULPHUR		IRON MARS STEEL		GLASS
	CROSS		IRON MARS STEEL		FLOWERS OF ANT.
	CINNABAR		IRON MARS STEEL		COPPER
	GOLD		IRON MARS STEEL		VITRIOL
	AURICHALCUM		IRON MARS STEEL		URINE
	OIL OF LILIES		IRON MARS STEEL		PALLAS
	VENUS		IRON MARS STEEL		MERCURY
	SALT		IRON MARS STEEL		CROCUS VENERIS
	SALT		IRON MARS STEEL		ANTIMONY
	SALT		IRON MARS STEEL		BLUE VITRIOL
			IRON MARS STEEL		GOLD
			IRON MARS STEEL		VINEGAR
			IRON MARS STEEL		DISTILLATION
			IRON MARS STEEL		CROCUS MARTIS









FOUR STROKES - Large circle with three lines

	MARS		URANUS
	MERCURY		VESTA
	MARS		VENUS
	STEEL		ANTIMONY FL.
	MARS		AES USTUM
	SAMAEL		COPPER
	STEEL		VENUS
	CROCUS VENERIS		GOLD
	CROCUS VENERIS		MOON
	CROCUS VENERIS		SUN
	ELEMENTS		GOLD
	MERCURY		MAGISTER OF CR.
	SPIRIT		VITRIOL
	SUBLIMATED MER.		FOUNTAIN WATER
	THREE WATERS		MINERAL SALT
	MERCURY		DUST
	MERCURY		SALT
	MERCURY OF LEAD		BORAX
	QUICKSILVER		URINE
	MERCURY		MERCURY
	MERCURY OF LEAD		
	NATURAL SULPHUR		
	QUICKSILVER		
	ANTIMONY FLOWERS		
	STEEL		
































































FOUR STROKES - Large circle with lines cutting circle

	ANTIMONY REG. CINNABAR SALT		TUTIA		MERCURY WATER
	NITRE GLOBULES OIL OF SULPHUR		GOLD FOIL		ANTIMONY STEEL
	CINNABAR		WHITE VITRIOL		VENUS
	SPIRIT OF WINE		SALT OF LEAD		CRYSTAL
	ORPIMENT SPIRIT		PARS		COPPER
	SILVER		BLUE VITRIOL		FIRE HAND TEMPERAMENT
	SAL		SPIRIT OF TARTAR		IRON TALC
	YELLOW		OIL		BORAX
	LEAD		OIL OF VITRIOL		BORAX
	TAU		CALAMINE		BORAX
	CALCINATED ALUM		ARMENIAN BOLE		BORAX
	FURNACE		SALTPETRE		CRYSTAL
	PURGE		HORSE-DROPPINGS		QUINCUNX
	PURGE		CRYSTAL		QUINTILE
	BRASS		AQUISITIO		STEEL
	IRON		AMISSIO		MERCURY
	VITRIOL		QUICKSILVER		BRONZE
	ETERNAL LIGHT		CROCUS VENERIS		SILVER
	VITRIOL		COPPER		BORAX
	VITRIOL		NITRE GLOBULES		REVERBERATIO
	AES USTUM CROCUS VENERIS		MINUTE		GOLD
	GREEN VITRIOL		SAGITTARIUS		SAL TARTARI
			NITRIC ACID		ANTIMONY REG.
			RENOVATIO MET.		

FOUR STROKES - Small circle with straight lines

	SATURN		AQUA FORTIS OIL		SAFFRON
	CHALCITE		OIL OF TARTAR		SAFFRON
	CRUCIBLE		GUM SUBLIMATE		MARCASITE
	DAY				WHITE ARSENIC
	STEEL		IRON MARS SILVER PAINT		ANTIMONY
	PLANETARY S. (S)				TAURUS
	HERB RIVER		IRON MARS		GEMINI
	CINNABAR		ORMOLU		SPIRIT
	COPELLA		MARS		VERDIGRIS
	POTASH		LITHARGE OF SIL.		SALTPETRE
	ALUM		CROCUS MARTIS MARS MORNING URANUS		MALCHIDAEI
	ARMENIAN SOLE				PLANETARY S. (C)
	LAPIS				MOON
	DISTILLATION		MARS		SPIRIT OF VIRGO
	CROSS		IRON		PLANETARY S. (S)
	ANTIMONY		FLOW		WHITE ARSENIC
	SUBLIMATED ARSEN.		PLANETARY S. (S)		SPIRIT OF CANCER
	TIGILLUM		CHARACTERS OF EL.		TIME
	SKILLET		QUINTESSENCE		ARSENIC
	STELLAR INFLUENCE		VENUS		SALT
	HOUR		JUPITER WHITE ARSENIC		
	IGNIS ROTAE WATER		MARCASITE		
	OIL		ANKH CHRIST CHRISTMON SAL AMMONIAC		
	MARCASITE				

FOUR STROKES - Small circle with one curved stroke

	MERCURY QUICKSILVER		WHITE ARSENIC		CALCINATED HARTSHORN
	QUICKLIME		CROCUS VENERIS		PURIFY
	NEPTUNE		LEAD		PLANETARY S. (C)
	MERCURY		AQUA REGIS		OIL DISTILLATE
	PLUTO		SATURN		SUBLIMATED WINE
	QUICKSILVER		SPIRIT OF ARIES		AURUM MUSICUM
	IRON		LEAD OF ANTIMONY		CRYSTAL
	MERCURY		DISTILLATION		WHITE VITRIOL
	POWDER		QUICKSILVER		SAL ALKALI
	SIGIL		SATURN		REVERBERATIO
	PLANETARY S. (S)		ANTIMONY FLOWERS		LIBRA
	PLANETARY S. (C)		SPIRIT OF TAURUS		VENUS
	AES IUSTUM		WHITE VITRIOL		VITRIOL
	STAR		ANTIMONY FLOWERS		LEAD
	SOAPSTONE		CROCUS METALLORUM		ROMAN VITRIOL
	TIN		CROCUS VENERIS		
	SPIRIT OF WINE		SATURN		
	LITHARGE OF SILV.		POUND		
	CAUDA		HALF-LITRE		
	CAPUT		ARIES		
	CAPUT		VENUS		
	POTASH		COPPER		
	MINERAL LEAD		CHRIST		
	LEAD		LIXIVIVUM		

FOUR STROKES - Small circle with at least two curves

	ASCENDANT		PISCES		TAURUS
	HOUR		CROSS		PURIFICATION
	AURICHALCUM		HAMALIEL		PLANETARY S. (S)
	PLUTO		ZURIEL		LEO
	CHRIST		PLANETARY S. (S)		SILVER
	WATER		SPIRIT OF LIBRA		MYSTERIOUS PLAN.
	PLUTO		PLANETARY S. (C)		SCORPIO
	URANUS		SOAPSTONE		GEMINI
	POTABLE GOLD		MOLIBDOCHALC -		CHRIST
	SOAPSTONE		ARIES		
	SPIRIT OF SUL.		AMBRIEL		
	PLANETARY S. (D)		INTELLIGENCIES		
	MERCURY QUICKSILVER		JUPITER		
	MERCURY TIN		TARTAR		
	SAL ALKALI		JUPITER		
	SCORPIO		URINE		
	PLANETARY S. (S)		COPELLA		
	SPIRIT OF CAPR.		DISTILLATION		
	REALGAR		COPELLA		
	SCORPIO		MARCASITA AUREA		
	PLANETARY S. (D)		SULPHUR		
	BOTTLE		JUPITER		
	GOLD		BORAX		
	RETORT		ROLE		
			IRON		
			MARS		

FOUR STROKES - Small circle isolated within sigil

	SPIRIT YEAR		STONE
	CELESTIAL VAPOUR SMOKE YEAR		MATTER
			WHITE ARSENIC
			SALTPETRE
	OUNCE UNCIA		SCORPIO
	HERB		
	CINNABAR		
	CUPELLA		
	MYSTERIOUS PLAN.		
	QUICKSILVER		
	URANUS		
	PLUTO		
	LEO		
	FIRE		
	TAURUS		
	ALUM SOAPSTONE		
	PLANETARY S. (S)		
	CALCINATED TARTAR		
	OIL OF TARTAR		
	LIBRA		
	LIBRA		
	OIL OF TARTAR		
	PLANETARY S. (C)		


FOUR STROKES - Two circles plus straight lines

	CANCER DAY AND NIGHT		AES USTUM		SALTPETRE WATER WHITE ARSENIC
	CANCER		CUCURBITA		
	DAY DAY AND NIGHT SALTPETRE		AES USTUM ANTIMONY ARSENIC BRASS CROCUS VENERIS POTABLE GOLD		THREE FIRES
	DAY AND NIGHT				WHITE ARSENIC
	DAY AND NIGHT		BRASS		WHITE ARSENIC
	SALTPETRE		SPIRIT OF GOLD		ARSENIC CALAMINE HOURGLASS SAND WHITE ARSENIC
	CANCER SALTPETRE		SULPHUR		WHITE ARSENIC
	BORAX		PHILOSOPHIC SUL.		ORPIMENT VINEGAR
	ARIES PURIFICATION RISING TAURUS WATER OF LIFE		MARCASITE		SAL TARTARI
			VITRUM		SALTPETRE
			ABYSS		LIXIVIUM
	ASHES OF TIN LODESTONE MAGNET SETTING		CROCUS MARTIS		FLAVOUR
			SPIRIT		FRONS
			CROCUS MARTIS		
	CAUDA		CROCUS VENERIS		
	COPPER		WHITE LEAD		
	LODESTONE		ACID		
	LEO		REALGAR		
	CALCINATE		DUNG		
	SUN		ORMOLU		
	AQUA FORTIS MERCURY SUBLIMATE QUICKSILVER		HELIOTROPE		
	COPPER		DISSOLUTION ORPIMENT RED ARSENIC		


FOUR STROKES - Two circles plus at least one curve

	PURGE		CANCER		SCORPIO
	ARIES ARSENIC CORAL		CANCER		CROCUS MARTIS
	ARIES		CANCER		LIME
	SANDARAC		CANCER		QUICKSILVER
	PURIFY		CANCER MOON ARCANUM		FILTER
	CAUDA		CANCER		MYSTERIOUS PLAN.
	MERCURY		CANCER		CRYSTAL OF SAT.
	SAL ALKALI		SUBLIMATED MERC.		CRYSTAL OF SAT.
	MOON WHITE LEAD		INTELLIGENCIES		WHITE WINE
	CAPRICORN MOON		REALGAR		FLOWERS OF ST.
	DISTILLATION		SPIRIT OF MOON		WHITE ARSENIC
	JUPITER		SPIRIT OF SAT.		SPIRIT OF ARIES
	ARSENIC		ALUM		DAIMON
	CALCINATED TARTAR		SUBLIMATE		MERCURY SUBL.
	CALCINATED TARTAR		REALGAR		TIN
	CANCER		PLANETARY S. (S)		THIRD EYE
	BOLE		ARSENIC		ANTIMONY
	CANCER		FURNACE		WHITE VITRIOL
	CANCER		SPIRIT OF SAG.		ELECTRUM
	SUGAR		FIRE		SILVER
	CANCER SAL AMMONIAC		STONE		RED WINE
	CANCER		WHITE ARSENIC		WHITE WINE
	DAY AND NIGHT		MATTER		ARSENIC CAPUT
			PLANETARY S. (C)		ONYX
			SCORPIO		WHITE ARSENIC


FOUR STROKES - Three or more circles


 HONEY

 SILVER


 ORPIMENT

 OIL OF TARTAR

 SALTPETRE


 SAL GEMMA

 BORAX

 TAURUS

 DUNG

 CANIS

 VIA






















































FOUR STROKES - Straight lines producing quadrilateral enclosure

	EARTH		POWDER OF BRICK		GEMINI
	FIRE				
	FIXED STAR		ORPIMENT		GEMINI
	FOUR-FOLD MAN				SATURN
	HERMETIC TETRAD		SALTPETRE		
	LUTUM SAPIENTIAE		MELTING POT		AQUISITIO
	MATERIAL				AMISSIO
	NATURE		AIR		
	PLANETARY S. (S)		AURICHALCUM		BRASS
	PRITHIVI		BRASS		GRADES OF FIRE
	SALT		BRICK DUST		
	SATURN		GEMINI		ALEMBIC
	TETRAGONUM		HOUR		AURICHALCUM
	URINE		IRON		
	SALT		LEAD		GLASS
	SESQUIQUADRATE		MARCASITE		GRADES OF FIRE
	CALCINATED GOLD		STEEL		MATRIMONY
			ZINC		
	LIME OF GOLD		GEMINI		ALPHA
	MERCURY				CALCINATED ALUM
	QUICKSILVER		ASHES		ALUM
			CINDERS		
	ANTIMONY		CINDERS		LODESTONE
	BRASS				
	CARCER		GEMINI		SAL GEMMA
	HOLY DEITY				
	MATERIAL		GEMINI		DISTILLATION
	SOAP		HOUR		
	VITRUM		DUNG		LEAD
			FURNACE		
	COPPER		GEMINI		
	TARTAR				
	PLANETARY S. (D)		HOUR		
			VERDIGRIS		
	MELTING POT		GEMINI		
			SATURN		
	PLANETARY S. (D)				
	TARTAR		GEMINI		
			HOUR		
	SPIRIT OF ARIES		GEMINI		
			WHITE LEAD		

FOUR STROKES - Four straight lines producing triangular enclosure

	CANCER CROCUS MARTIS LEAD MARS PUELLA SATURN SULPHUR VINEGAR		WATER		PLANETARY S. (S)
	PUER		SATURN		PLANETARY S. (C)
	CAUDA		LEAD SATURN		PLANETARY S. (S)
	PLANETARY S. (D) SAL ALKALI		COVERED POT		EARTH
	HERMETIC SIGIL		PLANETARY S. (C)		WATER OF LIFE
	MINIUM		PHLEGMA		LUTATION
	TARTAR		SAL GEMMA		HOOR
	AIR EARTH ELEMENTS RAIN WATER WATER		AMALGAM		JUPITER
	EARTH		AIR		GOLD
	EARTH		AIR		EARTH
	MENSTRUUM		WHITE ARSENIC		BULL. FIRE
	WATER OF LIFE		CINNABAR		
	CAPUT		VENUS		
	AQUA FORTIS CANCER PUER		TALC		
	PUELLA		TARTAR		
	EARTH		AQUA REGIS CHRIST TRIUMPHANT		
	EARTH		RED VITRIOL SEPARATE		
			PLANETARY S. (S)		
			MERCURY		
			CROSS PYRITES WHITE ARSENIC		
			CONJUNCTIO HOOR		

FOUR STROKES - Four straight lines producing open sigil

	CHRIST FIXED STAR PLANETARY S. (S) SAL AMMONIAC SEXTILE STAR STAR ARCANUM WHITE ARSENIC		SAL AMMONIAC		COAGULATION CROCUS MARTIS PLANETARY S. (S)
	CINNABAR		CROSS DEVIL ARCANUM		PLANETARY S. (S)
	JUNO		CROSS		MARCASITE
	CHRIST		LAYER UPON LAYER		IRON
	COPPER ORE		CROCUS MARTIS EARTH HAND IRON MARS OIL OF TARTAR SAGITTARIUS SULPHUR TEMPERAMENTS		QUICKLIME
	FIXED STAR		PUTREFACTION		ANTIMONY REG. SATURN
	BORAX CAUDA		AIR CINNABAR MARS SAGITTARIUS		ANTIMONY REG.
	VERDIGRIS		MERCURY OF LEAD		PLANETARY S. (C)
	VERDIGRIS		MARACSITE		CHARACTERS OF EI
	CAPUT METAL		COAGULATION MARS SAGITTARIUS		CROCUS MARTIS
	PLANETARY S. (S)		NEPTUNE		MARCASITE NEPTUNE
	CONJUNCTIO		WATER		PRAYER
	CAUDA OIL OF TARTAR		JESUS		WHITE LEAD
	PLANETARY S. (S) SOAPSTONE		EGG YOLK		TIN
	CAPUT		SAGITTARIUS		BORAX
	CAUDA		SAL ALKALI		BORAX
	JUPITER		SAGITTARIUS		QUICKLIME
	SAL AMMONIAC				

FOUR STROKES - Four straight lines producing open sigil (continued)

	VIRGO		MERCURY OF LEAD		GEMINI
	WHITE LEAD		TARTAR		PISCES
	JESUS SAGITTARIUS		PYRITES		TIGILLUM
	CAPUT MORTUUM		LAPIS		DAY
	CHARACTERS OF EL.		LUTATION		WATER
	AER USTUM		FIX		GLASS
	ASHES		SEMI-SEXTILE		HEAVEN
	CINDERS		CHARACTERS OF EL.		JUPITER
	PLANETARY S. (D)		FOUR ELEMENTS		DAY
	AMALGAM		QUATERNARY		IRON
	PURIFY		PLANETARY S. (D)		HOUR
	LIBRA		SUGAR		JESUS
	LIBRA		FIRE		HIPPOCRATIC WINE
	MARCASITE		JUPITER		
	BORAX		SULPHUR		
	MERCURY SUB.		SAL GEMMA		
	MINIMUM		ALUM		
	SALTPETRE		PLANETARY S. (C)		
	ALEMBIC		AQUA FORTIS		
	COAGULATE		PLANETARY S. (S)		
	VITRUM		LODESTONE		
	ARIES		ANTIMONY REG.		
	OIL OF TARTAR		SATURN		
	PLANETARY S. (S)		SWELLING		
	VAPOUR BATH		HOUR		
	SWELLING				
	PLANETARY S. (D)				
	PHLEGMA				
	MAGNESIA				
	OMEGA				

FOUR STROKES - Three straight lines incorporating enclosure

	TRINITY		MELTING POT		TUTIA
	FIRE HERMETIC SIGIL		OIL OF TARTAR		SALT
	OIL OF TARTAR		MARS		POTASH
	CIRCULATING FIRE SANDARAC		CAPUT MORTUUM		SALNITER
	CALCINATED ALUM		ALKALI CAPUT MORTUUM LIXIVIUM		MINERAL SALT
	CIRCULATING FIRE		AMBRIEL SPIRIT OF GEMINI		CHARACTERS OF EL.
	STELLAR INFLUENCE		ELEMENTS		LIME OF EGGSHELL
	AIR		ELEMENTS		BRASS
	ALEMBIC		ELEMENTS		COPPER
	CIRCULATING FIRE		SALT		BRASS
	AIR		QUICKSILVER		SALTPETRE
	SALT		VEGETABILIA		SATURN
	WOOD		SAGITTARIUS		SATURN
	MARS		PLANETARY S. (C)		GLASS
	WATER		SALTPETRE		DECOCTION
	RAIN WATER		CHRIST CHRISTMON CROSS		UNITE
	AQUA REGIS		PREPARE		MARS
	RAIN WATER		DUST		MARS
	OUR		AQUA FORTIS		HOUR
	PLANETARY S. (D)		BRICK		EARTH
	COPPER		PLUTO		
	OIL OF TARTAR		JESUS		
	CRUCIBLE				

FOUR STROKES - Three straight lines producing open sigil

	STEEL		ROSE COLOUR		SATURN
	SAGITTARIUS		TIN		SPIRIT OF GEMINE
	SAL ALKALI		LIBRUM		LIME OF LEAD
	MARS		OIL		PLANETARY S. (D)
	CONJUNCTION		CALCINATED LEAD		MINERAL SALT
	IRON		CHARACTERS OF EL.		PINT
	MARS		MATTER		OIL OF SATURN
	CROCUS MARTIS		CHARACTERS OF EL.		CINNABAR
	IRON		WHITE WINE		CASSIEL
	SAL AMMONIAC		PLANETARY S. (D)		SODA
	CONJUNCTION		BRASS		GLASS
	PUTREFACTION		SODA		IRON
	SULPHEUR NIGRUM		SALT		SATURN
	SALT		STEEL		SKULL
	PLANETARY S. (D)		LITHARGE OF SIL.		SATURN
	IRON		MONTH		QUICKSILVER
	PARS CUM PARTE		PLANETARY S. (C)		PLANETARY S. (D)
	CHARACTERS OF EL.		PLANETARY S. (D)		CALCINATED LEAD
	ALEMBIC		ALUM		CALX METALLORUM
	ZINC		MARS		CAPRICORN
	AMALGAM		FLOWERS OF LEAD		TIN
	MERCURY		TIN		CHRIST
	MERCURY		SUBLIMATE		ANNEAL
	CALX		ALUM		JUPITER
	PLANETARY S. (S)				OIL OF TARTAR
					PLANETARY S. (C)


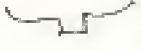









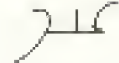




















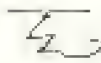
















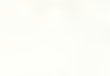















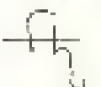






FOUR STROKES - Three straight lines producing open sigil (continued)

	VIRGO		CALX		PULVERISE
	STEEL		CALX		PLANETARY S. (S)
	SCORPIO		SAL GEMMA		PLANETARY S. (C)
	MERCURY OF LEAD		LEAD		PLANETARY S. (S)
	MARS		LEAD SALT		CROCUS VENERIS
	BORAX		CALX		QUICKLIME
	MAGNESIA		SAL GEMMA		COPPER
	QUICKSILVER		SAL AMMONIAC		FIX
	CALX		JUPITER		PLANETARY S. (D)
	ACID		JUPITER		RETROGRADE
	AURICHALCUM		JUPITER		LIBRA
	AURICHALCUM		JUPITER		DISTILLATION
	ANTIMONY VITRUM		JUPITER		HEAVEN
	VITRIOL		JUPITER		LAPIS
	VITRIOL		JUPITER		LIBRA
	VITRIOL		JUPITER		POUND
	LEAD		HERMETICALLY S.		SACRIFICE
	LAYER UPON LAYER		HERB		SKY
	DIGEST		SATURN		SUBLIMATE
	GOLD		CALCINATE		PRECIPITATE
	HORN		CALCINATE		WHITE PREC. OF M.
	IRON		PLANETARY S. (C)		PLANETARY S. (S)
	CROCUS MARTIS		PLANETARY S. (S)		SILVER PAINT
	WHITE LEAD		SEMI-SEXTILE		VINEGAR
					WICK
					WHITE VITRIOL

FOUR STROKES - Two straight lines with enclosure

	FORTUNA MAJOR MERCURY		ARSENIC		ANKH CAPRICORN
	FORTUNA MINOR		VINEGAR		SUN
	RUBEUS		QUICKLIME		IRON
	ALBUS		ANTIMONY		JUPITER
	PATINA OF SILVER		CASSEROLE		JUPITER
	SILVER FILINGS		BOILER		HONEY
	QUICKSILVER		CALX CHYMICUS		LEAD
	MOON		MOUNTAIN BLUE		JUPITER
	PISCES		CALCINATE		EARTH
	PISCES		BOTTLE		CUPELLA
	GEMINI PISCES SATURN		AMALGAM		WATER OF LIFE
	PLANETARY S. (C)		AQUA REGIS		WATER
	GEMINI		ANTIMONY		FIRE
	SATURN		TIN		
	GEMINI		RETROGRADE		
	GEMINI		RECIPE RETROGRADE		
	GEMINI		CALX METALLORUM		
	SATURN		PINT		
	SATURN		PLANETARY S. (D)		
	TARTAR		REALGAR		
	MONTH		MARS		
	ARSENIC		SACHIEL		
	ARSENIC		SATURN		
			OIL OF TARTAR		



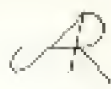

























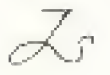
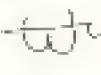






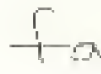

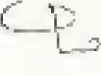
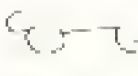

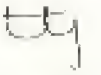
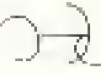

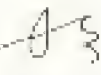
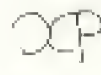




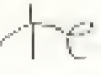

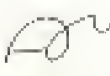

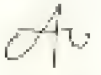


FOUR STROKES - Two straight lines producing open sigil

	ARSENIC MARS SAGITTARIUS		ARIES		SACHIËL
	NEPTUNE		CELANDINE		TARTAR
	AES USTUM		TIN -		TARTAR
	NEPTUNE		CALCINATE		TARTAR
	CONIUNCTIO		TIN		MERCURY
	MERCURY		CEMENT		ALPHA
	SUBLIMATED MER.		OCHRE		CINNABAR
	MERCURY		SPIRIT		LIME
	JUPITER PISCES		JUPITER TIN		PLANETARY S. (C)
	CALX CHYMICUS		MELTING POT		PLANETARY S. (S)
	CONIUNCTION		VIRGO		CEMENT
	CONIUNCTIO		CALCINATED HARTSHORN		PLANETARY S. (S)
	WHITE ARSENIC		VAPOUR BATH		MINIUM
	ARSENIC SUB.		COAGULATION		ANTIMONY REG.
	RUST		PLANETARY S. (D)		ANTIMONY
	ASTRAL WORLD		MIX		SAL. GEMMA
	POTASH		PLANETARY S. (D)		TRITURATE
	VIRGO		WATER OF MERCURY		AUTUMN
	CANCER		BRAES		SOAPSTONE
	SILVER		EYE OF ETERNITY		PLANETARY S. (S)
	VITRIOL		SAL AMMONIAC		VIRGO
	ASHES OF WOOD		SILVER SALT		SALT OF LEAD
	FIXED STAR		URANUS		SCORPIO
			CALCINATED HARTS.		ALUM
			MERCURY		

































FOUR STROKES - Two straight lines producing open sigil (continued)

	CROCUS		BORAX
	ANNEAL CALCINATE		CALCINATE
	CALCINATE		ZINC
	SUBLIMATE		TUTIA
	WAX		SPIRIT
	CALCINATE QUICKLIME		
	SPIRIT		
	SALTPETRE SPIRIT		
	SPIRIT		
	SUBLIMATED ARSENIC		
	ZACHARIEL		
	RECIPE		
	CHARACTERS OF EL.		
	WHITE ARSENIC		
	LAPIS		
	SAL AMMONIAC		
	SAL AMMONIAC		
	WATER OF LIFE		
	RECIPE		
	JUPITER		
	FILTER		
	BORAX CALX		
























































FOUR STROKES - One straight line with enclosure in sigil

	SATURN		SACHIEL		GRAVEL BATH
	MARS		MERCURY		ARMENIAN SOLE
	COAGULATION		SULPHUR		WOOD
	CAPRICORN LUTUM SAPIENTIAE		SAL GEMMA		POTASH
	CAPRICORN SAL ALKALI		PISCES		RED WINE RETROGRADE
	CAPRICORN		FRONS		RECIPE
	CAPRICORN		SATURN		SALT
	CAPRICORN		SATURN		TARTAR
	CALX CAPRICORN		LEO LIBRUM		BORAX
	CAPRICORN		VIRGO		BORAX
	LUTUM SAPIENTIAE		COPPER		ANTIMONY
	CAPRICORN		AES USTUM		ANTIMONY
	CAPRICORN		TIN		MERCURY QUICKSILVER
	MINERAL SALT		SULPHUROUS MAT.		PLANETARY S. (I)
	CORNUA ARIETIS		PLANETARY S. (S)		WHITE LEAD
	CAPRICORN		COAGULATION		DISTILLATION
	TIN		FIRE		ALEMBIC
	VOLATILE		BOLE		GLASS
	COPPER		VOLATILE		
	CAPRICORN		COBALT		
	SACHIEL		SALT		
	ZACHARIEL		AQUARIUS		


FOUR STROKES - One straight line within open sigil

	CAMPHOR		AMBER
	VIRGO		POUND
	SCORPIO		ANNEAL CALCINATE
	SCORPIO		POUND
	VIRGO		TIN
	SCORPIO		LEAD
	AES USTUM		LAYER UPON LAYER
	MERCURY		
	OUNCE		
	CALCINATED TARTAR		
	SCRUPULUS		
	CALCINATE		
	PLANETARY S. (S)		
	VIRGO		
	PLANETARY S. (S)		
	SODA		
	PLANETARY S. (C)		
	PLANETARY S. (S)		
	STEEL		
	SAGITTARIUS		
	ALKANET		
	ALKANET		
	RETROGRADE		
	FUNDERE		
	PLANETARY S. (S)		

FOUR STROKES - Curves with enclosure within sigil

	ALKALI		MINERAL SALT		VIRGO
	SAL GEMMA		MERCURY		VIRGO
	ALKALI		CAPRICORN		VIRGO
	MINERAL SALT		AMBER		JUPITER
	LIXIVIUM		REALGAR		TIN
	VIRGO		CAPRICORN		TIN
	CAPRICORN		SCORPIO		TIN
	LUTUM SAPIENTIAE		CAPRICORN		CAPRICORN
	MARCASITE		CAPRICORN		LUNAR
	LUTATION		CALCINATED TARTAR		WHITE COAGULATE
	LUTUM SAPIENTIAE		PISCES		POPULUS
	PLANETARY S. (S)		PISCES		SUN
	LUTUM SAPIENTIAE		CAPRICORN		LUNA FIXA
	CAPRICORN		POLISH		IMMORTAL ADAM
	JUPITER		GUM		MINERAL SALT
	LEAD		SALSTITER		TIN
	CAPRICORN		SALTPETRE		SATURN
	CAPRICORN		SATURN		REALGAR
	CAPRICORN		SATURN		MARCASITE
	LIXIVIUM		MAN		FLOUR
	TIN		SALTPETRE		EQUAL
	CALCINATED GOLD		AQUA FORTIS		SULPHUR
	GUM		FIRE		TIN
	PISCES		SCORPIO		YELLOW WAX



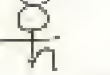



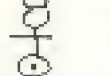





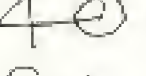









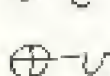





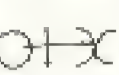

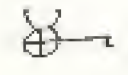







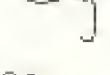

FOUR STROKES - Curves only

	SCORPIO		LAPIS
	SCORPIO		HOUSE OF GOD SCORPIO
	SCORPIO		WHITE LEAD
	SPIRIT OF WINE		VITRIOL
	SCORPIO		
	VIRGO		
	VIRGO		
	VIRGO		
	MIX		
	VIRGO		
	VIRGO		
	MONTH		
	GUM		
	PLANETARY S. (C)		
	SCORPIO		
	VIRGO		
	SEXTARIUS		
	VIRGO		
	SUBLIMATE		
	WHITE LEAD		
	INFUSION		
	CUPELLA PISCES		
	QUICKSILVER		

FIVE STROKES - Sigil incorporating large circle

	CAPUT MORTUUM		AIR HAND		POWDER
	ANTIMONY		IRON FILINGS		TIN
	SUN		MARS		
	URINE		PLUTO		PRECIPITATE
	CHRYSOCOLLA		STEEL FILINGS		
			IRON FILINGS		ARMENIAN BOLE
			STEEL FILINGS		
			PLATO		ANTIMONY
	MARCASITE				COPPER FILINGS
	MARCASITE		MARS		VINEGAR
	MARCASITE		VITRIOL		
	MARCASITE		TRANSPLUTO		CINNABAR
	MARCASITE				POWDER
	MINERAL SALT		COBALT		RED VITRIOL
	COMET		IRON		VENUS
	CROCUS VENERIS		IRON		GARNET
	WHITE ARSENIC		CROCUS MARTIS		CROCUS VENERIS
			MARS		VENUS
	CALX METALLORUM		SAGITTARIUS		DUST
	MEAL		MARS		AES USTUM
	WINE				ANTIMONY
	QUATERNARY		HOMER'S GOLDEN CH.		CROCUS VENERIS
	VERDIGRIS		PERFECTION		PRAYER
	VINEGAR		QUINTESSENCE		
	SAL URINAE		COPPER		SAL GEMMA
	CALCINATED VITRIOL		CROCUS VENERIS		CROCUS VENERIS
	ANTIMONY		VENUS		QUICKSILVER
	BIRDSEGGS				MERCURY
	AURUM MUSICUM		SOL MERCURII		MERCURY
	IRON		DUST		MERCURY METAL.
	MARS		VENUS		PRECIPITATE OF L.
			MERCURY		
			PLANETARY S. (D)		
			BLOODSTONE		

FIVE STROKES - Sigil incorporating large circle (continued)

	MERCURY		VENUS
	MERCURY OF LEAD		VITRIOL
	MERCURY OF LIFE		VERDIGRIS
	MERCURY OF GOLD		VERDIGRIS
	VERCHIEL		OIL OF VITRIOL
	VITRIOL		VINEGAR
	MELTING POT		OIL
	OIL OF ANTIMONY		PHILOSOPHIC EGG
	PARS		SELENITE
	VERDIGRIS		MINED GOLD
	SAL URINAE		FLOW
	OLIVE OIL		QUINCUNX
	VITRIOL		TAURUS
	MOON		PLANETARY S. (S)
	CROCUS VENERIS		MINERAL SALT
	CONGELATION		
	PARS		
	ACID		
	QUINTESSENCE		
	TAURUS		
	TAURUS		
	ZINC		
	ZINC		
	OIL		
	VITRIOL		

FIVE STROKES - One large circle

	CALX		COPPER		TIN
	WHITE ARSENIC		CROCUS VENERIS		URINE
	ELEMENTS STRONTIAN		CROCUS VENERIS		SAL URINAE
	VERDIGRIS		JUPITER		ELECTRUM
	EARTH		MERCURY		TIN
	AHENUM		CROCUS VENERIS HAEMATITE		
	SAL URINAE		POTABLE GOLD		
	SAL GEMMA VERDIGRIS		SPIRIT OF WINE		
	SAL GEMMA		LEAD		
	VITRIOL		MARS		
	CINNABAR		DAY		
	MARS STEEL		ORPIMENT		
	CROCUS MARTIS MARS		VERDIGRIS		
	VITRIOL		URINE		
	CROCUS MARTIS		VERDIGRIS		
	CINNABAR		CRYSTAL		
	VENUS		CRYSTAL		
	LEAD		SAL ALKALI		
	GOLD		VOLATILE SAL ALK.		
	VENUS		VITRIOLIC ACID		
	SMOKE		JUPITER		
	CAPUT MORTUUM		CROCUS VENERIS		
			WHITE ARSENIC		

FIVE STROKES - Small circle with straight strokes

	PLANETARY S. (S)		ELEMENTS		PLANETARY S (S)
	AURUM MUSICUM		ELEMENTS		OLIVE OIL
	WATER OF LIFE		REGULUS		ALUM
	CALCINATED ALUM		OCH		GEMINI
	THREE BAPTISMS		OCH		MARS
	DARKNESS		GLASS		TIN
	LIGHT		CHARACTERS OF EL.		TIN
	SAL AMMONTAC		OIL		NEPTUNE
	ORPIMENT		MARCASITE		NOTA BENE
	GOLD SOLDER		LAPIS		SODA
	MARCASITE		IRON		CALCINATED ALUM
	SAL ALKALI		IRON ORE		MAGNESIA
	TOGETHER		ANTIMONY		PLANETARY S. (C)
	STEEL		IRON		STEEL
	URANUS		IRON		CAUDA LEONIS
	DAY		PLANETARY S. (A)		WAX
	DUST		TRINITY		YELLOW WAX
	POWDER		FLOWERS OF BRASS		CALCINATED TARTAR
	URANUS		SPIRIT OF COPPER		OLIVE OIL
	URANUS		VERDIGRIS		VINEGAR
	URANUS		MELTING POT		SUBLIMATED ARS.
	HERSCHEL		PLANETARY S. (S)		CROCUS
	URANUS		SPIRIT OF GEMINI		SAFFRON FLOWER
	WHITE VITRIOL				TARTAR
					EMPEROR

FIVE STROKES - Small circle with straight strokes (continued)



TARTAR



WINE



CROSS



URINE



BRASS



CINNABAR
RUBY
SATURN



ORPIMENT



PLANETARY S. (S)



AURICHALCUM



PATINA OF GOLD


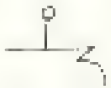
















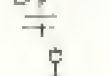




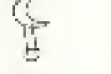
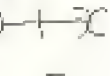

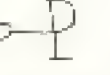
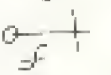
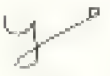




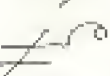
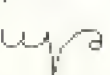





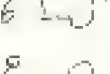


GOLD SOLDER

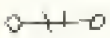


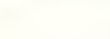
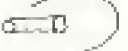







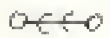


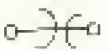









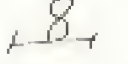

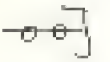


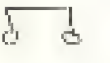
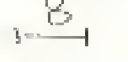

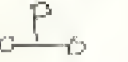


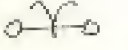


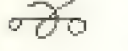


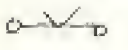


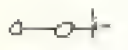


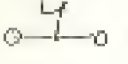



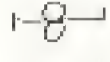

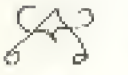
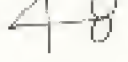

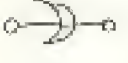


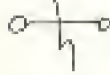


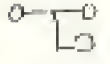







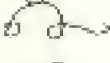

FIVE STROKES - Small circle with at least one curved line

	CANCER		CROCUS MARTIS		SPIRIT OF WINE
	MINERAL SALT		CINNABAR		FILTER
	CRYSTALLISED VER.		QUINTESSENCE OF WI.		MERCURY
	MARCASITE		IRON		SODA
	MOLIBDOCHALC		GEMINI		JUPITER
	PLANETARY S. (D)		PLANETARY SYMBOLS		CALX
	MINERAL SALT		SPIRIT OF SCORPIO		JUPITER
	SAL GEMMA		LEAD		WHITE LEAD
	MINERAL SALT		SALT		YEAR
	SAGITTARIUS		MERCURY		CALAMINE
	IRON		ALCOHOL		LAPIS
	IRON RUST		TIN		PLANETARY S. (C)
	MARS		MAGNESIA		VAPOUR
	CAPRICORN		MERCURY		NEPTUNE
	ASHES OF LEAD		MERCURY		NEPTUNE
	AQUA REGIS		MAGNESIA		PLANETARY S. (C)
	WHITE LEAD		MERCURY		FLOW
	VITRIOL		MERCURY OF LEAD		LUTUM SAPIENT.
	ALUM		MERCURY SATURNI		LILY
	PHILOSOPHIC EGG		MERCURY		GOLD ALLOY
	QUINTESSENCE		MERCURY OF ANT.		CROCUS VENERIS
	OIL		SEVEN METALS		COMPOSITION
	HOROSCOPE		VERDIGRIS		LIME
			VERDIGRIS		MORTIFY


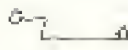
















FIVE STROKES - Small circle with at least one curved line (continued)

	OIL OF SATURN		PLANETARY S. (S)
	SATURN		PLUTO
	CHARACTERS OF EL.		PLANETARY S. (S)
	STRING SILVER		SALT
	CAPRICORN		SAFFRON FLOWER
	CAPRICORN		GUM
	NOTA BENE		SCORPIO
	COPPER		SAPPHIRE
	SPIRIT		SMOKE
	CROCUS VENERIS		WATER BATH
	VERDIGRIS		SILVER ORE
	CONGELATION		SILVER ORE
	ALUMEN PLUMEUM		AURUM MUSICUM
	TAURUS		CAPRICORN
	VITRIOL		BLUE
	PLANETARY S. (D)		URINE
	QUINTESSENCE		
	SCORPIO		
	TAURUS		
	TAURUS		
	TAURUS		
	SYZYG		
	TIN		
	SPIRIT OF LEO		
	PLANETARY S. (S)		

FIVE STROKES - Two small circles

	COPPER		REALGAR		IRON
	MERCURY		VITRIOL		DIGEST
	QUICKSILVER		SULPHUR NIGRUM		STEEL
	WHITE LEAD		BRIMSTONE		TIN ORE
	HUMAN WORLD		SULPHUR NIGRUM		CROCUS VENERIS
	RED ARSENIC		MINERAL SALT		CUPELLATION
	RED ORPIMENT		ANNUS PHILOSOPHICUS		VALERIAN
	SPIRIT OF CAPRICORN		ORPIMENT		QUINTESSENCE
	RED ARSENIC		MINERAL SALT		INTELLIGENCIES
	IRON RUST		YEAR		DISTILLATION
	ALUM		SAL GEMMA		VERDIGRIS
	SUBLIMATE		MERCURY OF LEAD		RED ARSENIC
	RED ORPIMENT		SEVEN METALS		MERCURY
	RED ARSENIC		SAL GEMMA		PLANETARY S (C)
	RED ARSENIC		ACID		COPPER
	TUTIA		VINEGAR		CHARACTERS OF EL.
	RED ORPIMENT		SUN		AQUA REGIS
	WHITE ARSENIC		ANTIMONY		ARIES
	LODESTONE		DIGEST		WATER OF LIFE
	PLANETARY S. (A)		SUBLIMATED MER.		SPIRIT OF WINE
	LITHARGE		COAGULATE		SEXTARIUS
	MALCHIDIEL		CONDENSED VAPOUR		SILVER
	GUM		SAL GEMMA		SILVER
	OIL				SATURN
	REALGAR				
	REALGAR				

FIVE STROKES - Two small circles (continued)

	PLANETARY S. (S)
	SPIRIT OF GEMINI
	INTELLIGENCIES
	CROCUS VENERIS
	VERDIGRIS
	ROOT
	VIRGO
	CAPRICORN
	CAUDA SCORPIONIS
	CAPRICORN
	ASHES OF LEAD
	CAPRICORN
	TIN
	HONEY
	ANTIMONY
	CAMPHOR
	VERDIGRIS
	GLASS





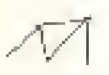
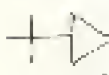
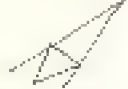






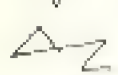

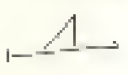



FIVE STROKES - Three or more small circles

	SAGITTARIUS		PLANT
	SULPHUR		BORAX
	VITRIOL		IRON STEEL
	TAURUS		STEEL
	QUICKSILVER		CHARCOAL
	VITRIOL		WHITE ARSENIC
	MOON		SUBLIMATE
	ROMAN VITRIOL		REALGAR
	SALTPETRE		HOUSE
	WHITE VITRIOL		WOOD
	VITRIOL		COPPER
	RED ORPIMENT		WHITE ARSENIC
	RED SULPHURET OF ARS.		OCULUS
	SAL ALKALI		QUICKSILVER
	CAPRICORN		
	ORPIMENT		
	ARIES		
	POTASH		
	SAL ALKALI		
	WATER OF LIFE		
	PLANETARY S. (C)		
	SPIRIT OF WINE		
	ORPIMENT		
	CUPELLATION		
	QUICKSILVER		
	SPIRIT OF COPPER		
	SALT		

FIVE STROKES - Five straight lines forming triangular shape

	BLUE		CONJUNCTIO		SUN
	LAPIS		ALBUS		AIR
	FORTUNA MAJOR		PURGATIVE WINE		NITROUS AIR
	CAPUT		STONE		FORTUNA MAJOR
	WATER		EARTH		CAUDA
	WATER		AIR		AQUA FORTIS FIXED SULPHUR FLUX PHILOSOPHER'S ST.
	EARTH TRISTITIA		SLOW HEAT		
	FORTUNA MAJOR		ANTIMONY ARSENIC CROCUS MARTIS ELEMENTS PALLAS PUER SOUL SPIRIT OF SULPHUR SULPHUR WORLD ARCANUM		QUICKSILVER SALT
	AQUISITIO				CAPUT
	CAPUT				CAPUT
	LOETITIA				FORTUNA MAJOR
	AMALGAM				PUELLA
	FORTUNA MINOR		FLOWERS OF SULPHUR		PUER
	CAUDA		SULPHUR		PUER
	CAUDA		QUICKSILVER		
	AMISSIO		FLOWERS OF SULPHUR		VITRIOL
	RUBEUS		CALCINATED ALUM		BORAX
	AQUA FORTIS		LEAD		MERCURY SUBLIMATE
	CONJUNCTIO		NITROUS AIR		IGNIS FORTIS WHITE
	FORTUNA MINOR		ARSENIC		CROSS
	AQUA REGIS		CINNABAR		MINIUM
	EARTH		AQUA FORTIS		MOON
	WATER OF LIFE		AQUA FORTIS		LUTATION

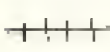

















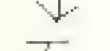








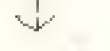

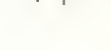
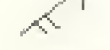




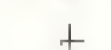











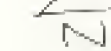


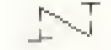






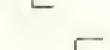


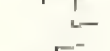


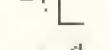





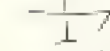




FIVE STROKES - Five straight lines forming triangular shape (continued)

	FOUR EVANGELISTS
	FOUNTAIN WATER
	ANNEAL
	AQUA FORTIS
	CROCUS MARTIS
	CALCINATION
	BOIL
	AQUISITIO
	AMISSIO
	ANAEI
	VINEGAR
	CALCINATED LEAD
	QUINCUNX
	TARTAR
	SUBSTANCE
	MINIUM
	WHITE VITRIOL
	WEEK
	BORAX













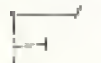










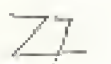



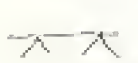



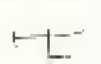

FIVE STROKES - Five straight strokes forming quadrilateral in sigil

	ROMAN VITRIOL		JUDGEMENT		BLEND
	LEAD		MERCURY SUBLIMATE		SALTPETRE
	TERRA LEMNIA		SHEET		CHARACTERS OF EL.
	LEAF MATERIAL		SHEET		CALCINATE
	SAL URINAE		FIXITY		EARTH
	DISTILLATION		HONEY		CALCINATE
	URINE		TIN		SIGIL
	ZINC		SAL URINAE		CHARIOT
	ANTIMONY		URINE		WHITE WINE
	JESUS		ANTIMONY		HOLY DEITY
	WHITE ARSENIC		SUN		HAEMATITE
	QUINTESSENCE OF WINE		ANTIMONY		MERCURY SUBL.
	ARSENIC		AURICHALCUM		SALT
	MARCASITA AUREA		BRASS		CALCINATED TARTAR
	HONEY		SOAP		COPPER
	SULPHUR		SULPHUR		CALCINATED TARTAR
	AMISSIO		SUN		CALCINATED TARTAR
	AQUISITIO		URINE		COPPER
	ANTIMONY		SAL GEMMA		COPPER
	DAY		CINDERS		
	NIGHT		PUELLA		
	MELTING POT		PUER		
	MINERAL SALT		DAY		
	FURNACE		PLANETARY S. (D)		
			LEAD		
			SATURN		
			MINIUM		
			PLANETARY S. (D)		
			DUNG		

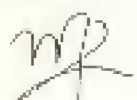





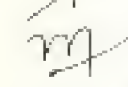
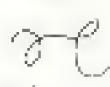

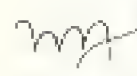


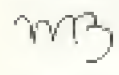
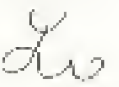





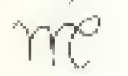



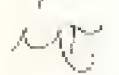



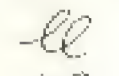








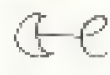

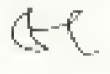

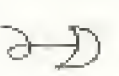
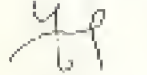

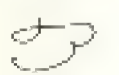

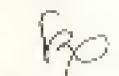

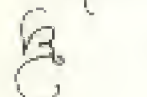
FIVE STROKES - Five straight lines giving open sigil

	SAGITTARIUS		SAND		CHRIST TRIUMPHANT
	CASTOR OIL		TIN		BORAX
	SAGITTARIUS		ZINC		PUTREFY
	PUTREFACTION		DAY		WATER HAND
	SAGITTARIUS		JUPITER		LAPIS
	VITRIOL		PLANETARY S. (D)		VITRIOL
	VITRIOL		JESUS		WHITE VITRIOL
	MARS		NIGHT		TOGETHER
	CHARCOAL		AURICHALCUM		COPPER
	CROCUS MARTIS		AURICHALCUM		LEAD
	SAGITTARIUS		TIN		CALX
	MARS		LAPIS		QUICKLIME
	SAGITTARIUS		DISTILLATION		CROSS
	IRON		ESSENCE		SKILLET
	BORAX		NEPTUNE		COPPER
	PUTREFACTION		CINDERS		BORAX
	COPPER		CINDERS		LUTATION
	CINDERS		POTASH		SODA
	ASHES		SULPHUR		WATER
	AES USTUM		CINDERS		ALPHA
	WINE		TIN		CHRIST TRIUMPHANT
	YELLOW WAX		DIGEST		CHRIST TRIUMPHANT
	SALTPETRE		TIN		SAGITTARIUS
	CHARACTERS OF EL.		LAPIS		VENUS
			MARCASITE		

FIVE STROKES - Five straight lines giving open sigil (continued)

	WATER		TARTAR
	IRON		TRINITY
	MATTER		VINEGAR
	LIMESTONE		VIA
	MINERAL SALT		BORAX
	PLANETARY S. (C)		BORAX
	SAL ALKALI		ANNEAL
	FIX		ACIEL
	DISTILLATION		APADRIEL
	PLANETARY S. (S)		
	COPPER		
	CRUCIBLE		
	JESUS		
	ANTIMONY REGULUS		
	TIN		
	SALT		
	EMETIC WINE		
	QUINTESSENCE		
	DUNG		
	EARTH OF LEMNO		
	POTASH		
	TARTAR		
	TALC		
	PLANETARY S. (S)		

FIVE STROKES - Five curves only

	VIRGO		JUPITER		QUICKSILVER
	VIRGO		JUPITER		WINE
	VIRGO		KINDLE		HAEMATITE
	VIRGO		SMOKE		SILVER OIL
	LAYER UPON LAYER		SMOKE		
	SALTPETRE		GRAIN		
	VIRGO		PLANETARY S. (C)		
	CALCINATED ALUM		LUTUM SAPIENTIAE		
	CHARACTERS OF EL.		MIDHEAVEN		
	VIRGO		COAGULATION		
	MAGNESIA		BORAX		
	COAGULATION		PLANETARY S. (S)		
	CAPRICORN		SALT		
	TIN		ALKANET		
	CAPRICORN		MOON		
	CAPRICORN		LEO		
	MOON		MARCASITE		
	SILVER		ALBUMEN		
	CALCINATED GOLD		ALBUMEN		
	SULPHUR		ALBUMEN		
	TAURUS		SPIRIT OF TAURUS		
	CAPRICORN		SCORPIO		
	CHARACTER		WHITE ARSENIC		
	SIGIL				






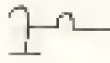





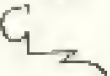


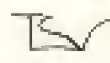











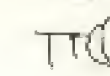


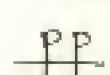

















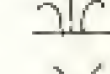


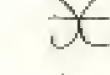


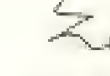


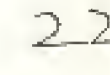


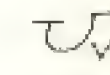





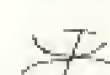





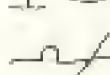
FIVE STROKES - Four straight lines in sigil

	BRONZE		PHILOSOPHIC SUL.		HONEY
	ANTIMONY		CALCINATE		JUPITER
	WHITE LEAD		SULPHUR NIGRUM		URINE
	GRADES OF FIRE		BLACK TALC		ALUM
	EGG YOLK		PHILOSOPHIC SUL.		SALT
	YELLOW WAX		SULPHUR		SALT
	LUTATION		PLANETARY S. (D)		MEPHISTOPHELES
	MOON DECREASING		CONIUNCTIO		FILTER
	MOON INCREASING		AQUA FORTIS		SEMI-SQUARE
	MOON RISE		RAIN WATER		SEMI-SQUARE
	SILVER		RAIN WATER		SEMI-SQUARE
	WAX		RAIN WATER		SEMI-SQUARE
	YELLOW WAX		RAIN WATER		SEMI-SQUARE
	DISTILLATION		RAIN WATER		SEMI-SQUARE
	OMEGA		RAIN WATER		SEMI-SQUARE
	MOON DECREASING		PLANETARY S. (C)		HONEY
	MOON INCREASING		AQUA FORTIS		QUICKLIME
	SPIRIT		ABSORBENT EARTH		LIME
	SPIRIT		ABSORBENT EARTH		CASSIEL
	LEAD		ABSORBENT EARTH		CASSIEL
	GOLD		MEPHISTOPHELES		ASMODEL
	PRECIPITATE		MEPHISTOPHELES		CASSIEL
	HORSE DROPPINGS		CONIUNCTIO		VITRIOL
	SPRING		AURICHALCUM		QUICKLIME
	CONIUNCTIO		SUN		QUICKLIME
	LIXIVIUM		SUN		JESUS
	CALCINATE		FILTER		TIN
	SULPHUR		PLANETARY S. (S)		PLANETARY S. (S)
			CIRCULATING FIRE		SAL AMMONIAC
			DISTILLATION		QUICKLIME

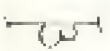



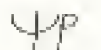

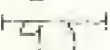


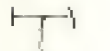















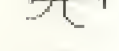
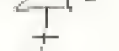
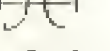

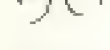

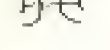














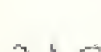

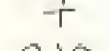





FIVE STROKES - Four straight lines in sigil (continued)

	SEASALT		MERCURY		TUTIA
	SEPARATE		ANTIMONY		SUBLIMATE
	SILVER		QUICKSILVER		PUTREFACTION
	VIRGO		FIXATION		CHRIST
	SPIRIT OF AQU.		WHITE LEAD		STEEL
	JUPITER		BORAX		PLANETARY S. (D)
	JESUS		RED SULPHUR		PLANETARY S. (S)
	RECIPE		REGULUS		PLANETARY S. (D)
	SAL AMMONIAC		MARCASITE		SAL GEMMA
	VINEGAR		MARCASITE		EARTH
	CONJUNCTION		ADATIEL		CALCINATE
	MERCURY		CONJUNCTION		ARSENIC SUB.
	CONJUNCTION		OIL OF TARTAR		SALTPETRE
	MERCURY		JUPITER		SAL GEMMA
	LAPIS		SAGITTARIUS		SAL GEMMA
	PLANETARY S. (D)		MARS		SAL ALKALI
	PLANETARY S. (D)		SAGITTARIUS		PLANETARY S. (C)
	PLANETARY S. (C)		SAGITTARIUS		EXTRACT OF COR.
	COAGULATE		ULCER		OCULUS
	PLANETARY S. (C)		PLANETARY S. (S)		SPIRIT
	MINERAL SALT		PUTREFACTION		CHRIST TIME
	FIRE TRIPLICITIES		ADNACHIEL		TAU
	GRADES OF FIRE		SOAPSTONE		PLANETARY S. (S)
	FIX		VERCHIEL		


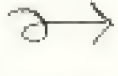


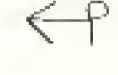

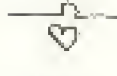


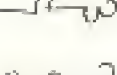


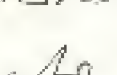

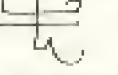
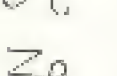

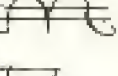

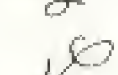



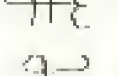
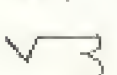
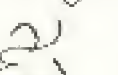


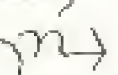
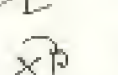



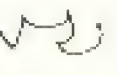

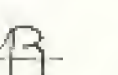

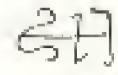

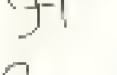



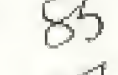



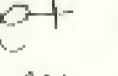



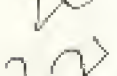

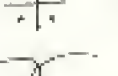



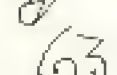

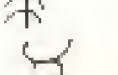



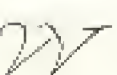

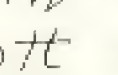
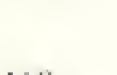


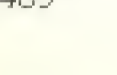

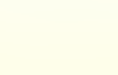
FIVE STROKES - Three straight lines in sigil

	REVERBERATING FIRE		PLANETARY S. (D)		GRADES OF FIRE
	SPIRIT OF SILVER		ALUM		SPIRIT OF TAURUS
	SULPHUR		ALUM		PLANETARY S. (S)
	STONE		AMBRIEL		PLANETARY S. (S)
	ALKALI		PLANETARY S. (C)		POTASH
	RED IRON ORE		OPAL		POTASH
	PLANETARY S. (A)		BENJAMINE FLOWERS		CALCINATED SILVE
	AQUA REGIS		BORAX		SELENITE
	VITRIOL		CAPRICORN		FULL MOON
	QUICKLIME		VESTA		PREPARE
	MOON ARCANUM		PYRITES		PULVERISE
	AQUA REGIS		JUPITER		GEMINI
	ANAEI		RECIPE		BORAX
	LEO		PYRITES		MARCASITE
	AMALGAM		SUMMER		BORAX
	AMALGAM		SUN		HARTSHORN
	CINNABAR		PLANETARY S. (C)		FIRE
	BORAX		RED VINEGAR		AUTUMN
	FULL MOON		MINIUM		CHALK
	LITHARGE		PLANETARY S. (S)		PLANETARY S. (S)
	LIBRA		LIBRA		MINIUM
	COMPOSE		PLANETARY S. (D)		PLANETARY S. (S)
	CONJUNCTION		GRADES OF FIRE		PLANETARY S. (S)
	PLANETARY S. (C)		SUBLIMATE		PLANETARY S. (D)




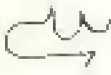





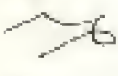






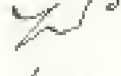

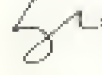

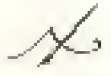
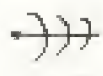
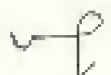














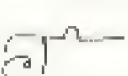

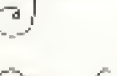












FIVE STROKES - Three straight lines in sigil (*continued*)

	NIGHT		STONE		QUICKLIME
	NIGHT		JUPITER		JUPITER
	NIGHT		PLANETARY S. (S)		SILVER PAINT
	ANNEAL		EARTH		FLOWERS
	ALUM		POTASH		MINERAL SALT
	ANNEAL		YELLOW ORPIMENT		MARCASITE
	TARTAR		MARS		RETROGRADE
	SEXTARIUS		ALUMEN PLUMBEUM		
	SILVER PAINT		CINDERS		
	POTABLE GOLD		PULVERISE		
	COMPOSE		DUST		
	FAEX VINI		BURNED ALUM		
	LAPIS		NITRE		
	LIMESTONE		NOTA BENE		
	WOOD ASHES		MANIPULE		
	ASHES OF HARTS.		MIST		
	CINDERS		PLANETARY S. (D)		
	ANTIMONY		FOG		
			CALCINATE		
	NEPTUNE		BORAX		
	MERCURY		CALCINATED HARTSHORN		
	CALX METALLORUM		LITHARGE		
	SULPHUR		MARS		
	TARTAR		PURIFICATION		

FIVE STROKES - Two straight lines within sigil

	WHITE LEAD		MARS		SUBLIMATE
	PREPARE		MARS		CEMENT
	GRADES OF FIRE		SAGITTARIUS		DUST
	MICHAEL		MARS		JUPITER
	PLANETARY S. (C)		IRON		MERCURY
	SUBLIMATE		MARS		REALGAR
	LIME OF VITRIOL		MARS		HOUR
	COPPER		STEEL		STEEL
	CAPRICORN		SCORPIO		FIRE
	CAPRICORN		PLANETARY S. (C)		PLANETARY S. (C)
	CAPRICORN		SCORPIO		GREEN
	CAPRICORN		FIREPROOF		GUM
	CINDERS		BATH		AQUA REGIS
	CAPRICORN		CORONA		CAMPHOR
	ALKALI		BISMUTH		SUMMER
	CHARACTERS OF EL.		MINIUM		SULPHUR VIVUM
	CAPRICORN		SALT		SPIRIT OF WINE
	CASSIEL		WHITE LEAD		VINEGAR
	WHITE LEAD		PARS		SUBLIMATED WINE
	VIRGO		PARS		RAPHAEL
	SUN		PARS		CROSS
	PLANETARY S. (S)		JUPITER		MINIUM
	SATURN		MOON		SCORPIO
	PLANETARY S. (D)		TARTAR		TIN

FIVE STROKES - One straight line in sigil

	SAGITTARIUS		WASH IN LYE		CAPRICORN
	ANNEAL		CHARACTERS OF EL.		AURICHALCUM
	PLANETARY S. (C)		QUICKSILVER		REGULUS
	CAPRICORN		VIRGO		MELTING POT
	CAPRICORN		PLANETARY S (C)		
	CAPRICORN		PREVIOUS SYZYG		
	TAURUS		SUBLIMATED WINE		
	TIN		POWDER		
	SUBLIMATE		SAGITTARIUS		
	SALTPETRE		CINNABAR		
	WATER		SMOKE		
	REVERBERATIO		SKULL		
	ROOT		ATHANOR		
	RETROGRADE		TAURUS		
	RETROGRADE		PLANETARY S. (D)		
	VAPOUR BATH		VIRGO		
	PUGILLUM		PLANETARY S. (S)		
	TEREBINTH		PISCES		
	PARS CUM PARTE		COPPER		
	PLANETARY S. (C)		TARTAR		
	JUPITER		PISCES		
	ORPIMENT		POTASH		
	PLANETARY S. (C)		GUM		
	CAPRICORN		POUND		